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A BRIEF MEMOIR OF HIS LATE
ROYAL HIGHNESS THE DUKE
OF KENT.

As the Christian is called upon to view every event, in the Divine Providence, through a different medium from that which is in use among men of the world, it is well for him that the wisdom and goodness of God have provided him with an appropriate medium in the sacred scriptures; otherwise his peculiar attachments and feelings, derived from those principles of faith in, and devotion to the cause of his Redeemer, which he cherishes, would subject him to the experience of miseries and calamities, hard to be borne, and in which he would derive no support or sympathy from the men of the world around him. But, happily, while his sensibilities are peculiar, as derived from his religion, he looks to the same source, and looks not in vain, for suitable consolations. To the high purposes of God, as expressed in the volume of divine inspiration, he refers, as the medium through which he is to view all the events of time.

Our readers will easily perceive the application of the preceding remarks to the solemn theme, which we have selected for the present number, and should they, with us, have felt something of that sadness of heart which hope, not only deferred, but frustrated and disappointed, is calculated to excite, we trust they will be withheld from excessive grief, and their spirits be, with ours, upborne, under this most painful visitation, by

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the consideration of those elevated and glorious prospects, which the faith and hope of the Gospel place before our eyes, and which we are assured, upon infallible testimony, do not depend for their final realization, upon the brittle thread of human life.

The subject of this memoir was considered by many as a personage whose life was surrounded by no ordinary share of moral interest and importance, and it is precisely upon this ground that we have undertaken the office of his biographers, an office which it would not have fallen within our province to have assumed merely out of regard to his royal birth and elevated station, however worthy of respect; still less from any regard we can feel towards the military profession, to which he devoted his early youth. It is solely on account of the distinguished part his Royal Highness was pleased to take, in his more mature age, and the important services which he then rendered, in the cause of general education, and in the circulation of the sacred Scriptures, that we have determined it to be our duty, to endeavour to perpetuate the memorial of those peculiar excellencies of his character in our pages.

His Royal Highness Prince Edward, the fourth son of his late Majesty, was born the second of November, 1767, and was created Duke of Kent and Strathearn, and Earl of Dublin, in April 1799. After previous instruction in England, he was sent to finish his studies at the University of

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Göttingen, where he obtained a reputation for suavity of manners, and generosity of disposition, as well as an estimation for talent, which he never forfeited. From Göttingen, when he had completed his education, he returned to England in 1785, being then in the 18th year of his age; but he remained only a short time in this country, and went back to Germany, by the express command of the King, his father, in the same year. Towards the close of 1787 he also, by the King's desire, removed to Geneva, and after residing there two years returned again to England in January 1790. Here, however, he continued but ten days before he proceeded, at the short notice of forty-eight hours, with a military appointment to Gibraltar. In May 1791 he was ordered to Canada. In December 1793, at his own request, he received an appointment to serve under Sir Charles Grey (father of the present Earl Grey) in the West Indies, where he distinguished himself for personal courage, in the taking of Martinique, and in the attack on St. Lucie; and at the close of the campaign of 1794, in pursuance of his Majesty's command, he returned to North America with a staff appointment. From that time until 1798 his Royal Highness served in Nova Scotia, either as Major General, or as Lieutenant General. In October 1798 he met with an accident, from his horse falling with him in the streets of Halifax, as he was returning home, after the exercise of a field-day of the garrison, in consequence of which he came to England.

While in England, in 1799, he was promoted to the rank of General, and appointed Commander in Chief in the British provinces of North America, to which station he forthwith proceeded; but in 1800 was again compelled, chiefly by ill health, to return to

this country. The Duke's government in America gave such entire satisfaction to those who were under his authority, that the Assembly of Nova Scotia voted him five hundred guineas for the purchase of a diamond star, in grateful remembrance of his residence among them.

In this year (1800) he took his seat in the House of Peers, eight years later, as was remarked at the time, than his brother the Duke of Clarence, for which such political reasons were assigned by the speculators of the day, as it is not material for us to state.

In 1802 he was appointed Governor of Gibraltar, the station at which he had commenced his military career, and which was destined to be to him the scene of one of the most painful incidents of his life. When he arrived upon this celebrated rock, with the command of the garrison and town, he found, in the former, a mass of abuses, apparently waiting his correcting hand; but it was by the application of what seemed to him to be the needed remedies to those abuses, that he brought down upon himself an obloquy, which has been, in all countries and ages, from time immemorial, the never-failing lot of those who have considered it to be a paramount duty vigorously to restrain practices, which from their baneful nature are felt to be equally incapable of modification, and unfit to be tolerated.

It is generally understood, that the establishment of wine-houses for the sale of liquors to the troops had, from the most shameful motives, been encouraged, by those whose duty it was to have suppressed or greatly restricted them, and to whom the state had, with that obvious intention, granted the power to do so. When the Duke arrived, however, the vice of drunkenness prevailed in Gibraltar to an extent not more subversive of the health, discipline,

and morals of the garrison, than perilous to the safety of the place itself; a consideration, certainly, of the most vital importance to a faithful commander. Under these circumstances, his Royal Highness, laudably attentive to the welfare of the community of which he was the head, and scorning the vicious though vast emoluments which some of his predecessors had derived from the sale of licenses, for an illegal and ruinous traffic, nobly resolved to *cleanse the Augean stable*; and, if possible, at once to sweep away the abominations of many years. The virtuous attempt was made with firmness and decision, and to a certain extent it succeeded; but then it recoiled upon its author. It is true that the wine-house licences were withdrawn; that the peaceable inhabitants of Gibraltar found in consequence of that withdrawal, that they could carry on their business, walk the streets, and repose within their dwellings, at less risk of insult or outrage than before; that drunkenness disappeared from among the regiments; that cleanliness and discipline were restored; and that military punishments were eventually reduced in number, the hospitals emptied of their numerous inmates, and the sexton disappointed of his daily work. But these were not the only consequences which resulted from the Duke's measures, and those which remain to be stated were not altogether so happy. The liquor merchants, deprived of their enormous profits, instigated the unreflecting soldiery to vengeance for the loss of indulgences which, while possessed, devoured their pay and destroyed their health. Insubordination broke out upon all sides, and the *reforming Governor* then discovered that he was unsupported by the local authorities, and equally neglected by those at home. The illustrious

subject of this memoir was in consequence, after receiving the grateful and unanimous acknowledgments of the civil population of Gibraltar, recalled from a post in which his efforts for the public good were neither appreciated nor defended as they ought to have been. From this period his military services to his country were restricted to the command of the first regiment of foot, commonly called the Royals, which he held with the rank of Field Marshal in the British army, and the nominal government of a fortress, in the actual government of which he appears to have performed services equally important and ill requited. It has since been deemed most safe to commit the care of that important fortress to a Lieutenant Governor, of inferior birth, who, it is presumed, will wage no quixotic warfare with drunkenness and debauchery.

Before we enter upon the services which his late Royal Highness the Duke of Kent rendered to the cause of general science and religion, we shall briefly advert to a part of his history to which we have hitherto purposely avoided any allusion. We mean the embarrassments under which he was for many years known to labour, on account of the early derangement of his finances. As the fact was notorious, we consider it to be altogether unnecessary for us to enter into any details upon the subject; but from a just regard to his memory, we cannot omit recording briefly in this place what his apologists have urged in his defence. It has been, we believe, accurately stated, as a reason for the early excesses in the Duke's expenditure, that his allowances, while at Gottingen and Geneva, were, considering his rank and the sphere in which he moved, extremely limited; that till he was advanced in life, that is, till he had attained the age of thirty-two, he did not obtain any parliamentary

income, although his elder brothers had been provided for by the legislature at a much earlier age; and that his frequent removals from place to place were attended with extraordinary expenses, particularly in military outfits, to which it ought, at the time when the removals took place, to have been remembered that his resources were altogether unequal. In addition to these facts it is well known that he sustained considerable loss of property, by shipwreck and other accidents, and that, notwithstanding his poverty, he was precluded, after he had obtained the lucrative government of Gibraltar, from availing himself of the most considerable portion of its accustomed emoluments, by feelings and principles which cannot fail to raise him high in the estimation of every true friend to his country. When, therefore, it is further remembered, that while the Duke was in Canada, he endeavoured to extinguish the debts which he had contracted at Gibraltar, and that after his return to, and final settlement in England, he made many efforts, the details of which our limits will not permit us to give, to obtain the means of discharging with honour, every obligation which he had entailed upon himself, and that in the year 1816 he retired to the Continent in furtherance of this purpose, we think that his pecuniary embarrassments, which were never so considerable as those of other branches of the Royal Family, ought not in justice to his memory, to be allowed to detract from those peculiar traits of excellent, and genuine patriotism in his character, which we shall now proceed with great pleasure more fully to illustrate.

It has justly been observed, that from the period of his final return to England, his life was distinguished by the exercise of talents and virtues in the highest degree worthy of a beneficent

Prince, and of an enlightened English gentleman. There was no want or misery which he did not endeavour to relieve to the extent of his resources; and to many public charities and institutions of a benevolent description, he devoted that which was of more importance to them than pecuniary grants, his time, his presence, and the sanction of his name. His engagements of this description became latterly so numerous, as nearly to engross the whole of his time.

Several hospitals and infirmaries enjoyed the advantage of his avowed patronage. He was also, jointly with his brother the Duke of Sussex, a Patron of the Philosophical Society of London, almost from its foundation; but it was in the cause of education and the circulation of the sacred Scriptures, that his exertions were most distinguished.

In the year 1805, while his late Majesty was at Weymouth, he admitted Mr. Lancaster to his presence, for the purpose of laying before him his improved system of education. It was upon that occasion that the King uttered the memorable wish, "that every poor child in the kingdom should be able to read his Bible,"* and his Majesty perceiving the value and importance of the invention, became its decided patron, and subscribed £100. towards the support of the schools; the Queen and all the Royal Family at the same time becoming contributors. The late Duke of Kent with the Duke of Sussex, were from this moment the

* It has been obtrusively proclaimed to the world by French historians, that Henry the Fourth, upon some memorable occasion gave vent to his desires for the prosperity of France, in a wish that "every French peasant should be able to put a fowl into his pot on a Sunday." A comparison between the wishes of the two Sovereigns will mark with instructive emphasis, the difference between the respective ages, countries, and characters of the two Sovereigns.

constant and zealous supporters of the *Lancasterian System*, a name which it justly bore till the year 1814, when, in consequence of its extension into various foreign countries, and for other reasons, not perhaps all of them so fit to meet the public eye, its friends in England resolved at a public meeting, that the Institution should in future be denominated the "British and Foreign School Society."

At the meetings of this Society and of its Auxiliaries, both before and after its change of designation, the Royal Dukes of Kent and Sussex manifested at all times the utmost readiness to attend. They also, on several occasions, personally inspected the schools in the Borough-road and North-street, Finsbury-square, of which latter, the Duke of Kent, together with his amiable Duchess, undertook the patronage. But it was not merely in public, or on those occasions, when popular applause was to be obtained, that his Royal Highness manifested himself the advocate of universal education. He was not less prompt, when particular occasions required it, to afford his assistance in the deliberations of the Committee; and, in moments of exigency, meetings of the Committee for business have been held in the Duke's apartments at Kensington Palace. The opinions and judgment of the Duke were also, at all times, deemed highly beneficial to the prosperity of the Institution. In the foreign correspondence he rendered essential assistance; and the Secretary to the Society (to whom we are indebted for the materials from which this part of our memoir is compiled) has a letter addressed to him by his Royal Highness, only three days previous to his last illness, which demonstrates how deeply his mind was engaged in the success of the cause of universal education.

Into Asia in particular the Lancasterian or British System was

introduced by His Royal Highness, who, as commander of the Royal Scots regiment, (the second battalion of which was at that time stationed at Hydrabad,) gave directions for the establishment of a regimental school under Serjeant Mullins, who had been instructed at the Central School in the Borough Road. On this occasion His Royal Highness expressed a hope "that this regimental school will be the sure means of fixing for ever the principles of the British and Foreign School Society in India, upon a basis which nothing can hereafter destroy." The Duke's wish and anticipation has not proved altogether abortive—Calcutta soon afterwards adopted the System. The Baptist Missionary Society, also, at their station in Serampore, most laudably set about establishing schools among the natives, to a considerable extent; engaging Mr. Penny, who acquired the System at the Borough Road School, to superintend their schools, which already afford instruction in the Bengalee language to upwards of 10,000 Hindoo children. Into Ceylon, likewise, the System has been introduced, under the patronage of Sir Alexander Johnston, and several schools have been already formed. Thus the important plan appears at the present moment to flourish in Asia, where it owes its introduction to the lamented personage who is the subject of this memoir.

To the military school just mentioned, which was formed at Hydrabad in the year 1811, may be attributed the formation of regimental schools throughout the French army; also, to a very large extent, in the Russian dominions, and in Portugal, where there are now above 50 military schools. In England the hint was taken, and partially acted upon in the British army, by the establishment of some national or Madras schools.

The Duke of Kent upon all oc-

casions evinced the most conciliatory temper; and after the establishment in England of what had been called the Madras System, under the designation of national* (though actually a sectarian and exclusive establishment), his Royal Highness appeared to desire nothing more ardently than to effect a union between the two Societies. Upon every occasion he is known to have recommended the most prudent course, with a persevering confidence as to the final result. In this truly amicable spirit, the Duke, when he was made acquainted with some strong party feelings and views which had manifested themselves in 1813, at Canterbury, charged himself with the task of endeavouring to negotiate with his Grace the Archbishop of Canterbury, as President of the Diocesan School, a junction between the two schools in that city, on the broad principle "that the children of Protestant Dissenters and Roman Catholics should be admitted without enforcing the necessity of repeating the Church Catechism, and that they should be allowed to attend the place of worship to which their parents respectively belong." The failure of this application in the hands of a person so elevated by rank and character as his

late Royal Highness the Duke of Kent, while it will do perpetual honour to his memory, and illustrate the eminent virtues of his heart, fully justifies in our opinion, the epithets which we have, after due consideration of the subject, bestowed on the national schools.

So long as the Duke remained on the continent, that is from the year 1816 to 1818, the education of the poor occupied much of his attention. He circulated information on the subject in Germany, by means of a German account of the progress of the Society, which was printed at his express desire. He also corresponded extensively on the means of promoting education, and, in October, 1819, introduced the Secretary of the Society to the Prince of Orange, as well as to several other distinguished personages, with a view to the formation of a society for schools in the Netherlands, which has since been established. He was occupied in correspondence respecting schools, as has been already observed, within a few days of his decease, and bequeathed to his amiable Duchess a plan for the formation of a school at Amabart.

We cannot conclude this part of our memoir more appropriately than by laying before our readers two honourable testimonies to the value of the Duke's services in the cause of education, which made their appearance immediately after his decease.

British and Foreign School Society.

At a Special Meeting of the Committee, held at the Society's House, Frebruary 1st, 1820, to consider of some suitable expression of the feelings of this Society, on the melancholy occasion of the death of our most zealous and active Patron, His Royal Highness the Duke of Kent:

Robert Slade, Esq. in the Chair,
It was resolved unanimously:

* Upon the establishment of this Society, about the latter end of 1811, a useless controversy arose respecting the origin of the use of sand for writing, the result of which was, that it appeared to have been undoubtedly used at Madras about the time when Joseph Lancaster commenced his improved mode of tuition in the neighbourhood of London, including that among other peculiarities: but it has since been clearly ascertained, on the authority of some old books of voyages, that this mode had been in use in India for more than a century. As the impugners of Lancaster therefore always describe him to be an ignorant and illiterate man, it would seem probable, upon their own premises, that he did not derive his system from books or any other foreign source, but actually invented it.

1. That this Committee most sincerely deplore the great loss which the religious and moral interests of mankind in general, and the British and Foreign School Society in particular, have sustained by the deeply lamented death of His Royal Highness the late Duke of Kent and Strathern, the warm and constant Patron, the zealous advocate, and the active promoter of universal education, and of the principles which form the basis of this Society.

2. This Committee most gratefully remember, and are anxious to record, that his Royal Highness, very early after the first introduction of the British System of Education, and in consequence of a full conviction of its vast importance to the best interests of mankind, avowed himself its warm friend and patron; thereby following the example of his venerable and august father.—That His Royal Highness has never, under any circumstances of difficulty, ceased to prove his sincere and deep interest in the progress and success of the labours of this Society, both in public and in private; and still, at the eve of the illness, which terminated his valuable life, has shewn his readiness to aid them, not only by his advice, but also by his active co-operation.—The Committee are further convinced, that the patronage and support of his Royal Highness have been of the highest importance, and contributed much to the rapid and wide diffusion of the incalculable benefits bestowed upon the nations of every part of the globe, by the introduction of the British System.

ROBERT SLADE, Chairman.

The Royal Institution, established in North-street, Finsbury-square, for the education of 1000 Boys, and of 500 Female Children of all religious denominations, under the special patronage of his late Royal Highness the Duke of

Kent, Patron; her Royal Highness the Duchess of Kent, Patroness, and of the Right Hon. Earl Darnley, President.

At a Monthly Meeting of the Committee to this Institution, held at the Quest House, Cripplegate, London, in Feb. 1820:

It was unanimously resolved, That the members of this Institution, established for the Education of the Poor, on liberal principles, and without any exclusive regard to any particular religious denominations, cannot but cherish the most profound attachment to the great principles of civil and religious liberty, which by such instruction, on such principles, they hope to promote. That with those sentiments they blend a loyal and affectionate regard to the Royal Family, who to those principles owe their elevated rank. That to his late Royal Highness the Duke of Kent, the original and constant patron of their institution, and its real, intelligent, active, and liberal friend, they therefore felt all the respect and love, which his Royal birth, his personal virtues, and his devotion to such great principles could not fail to inspire. That his labours for the intellectual, moral, and religious improvement of the people were well worthy of a wise and patriot prince. That the concurrence of his noble mind in the designs of this Institution sanctioned the judgment of the founders, whilst his encouragement and co-operating efforts cheered their exertions, rebutted calumny, gave energy to zeal, and created assurance of success; and that as Britons regarding knowledge and piety as the best bulwarks of the state; and the true protectors both of the people and the crown, they cannot but feel his death, especially at the present period, to be a great and afflictive loss, which they can never cease to deplore.

And that to his illustrious consort, her Royal Highness the

Duchess of Kent, the distinguished patroness of the Female Branch of this Establishment, they offer their respectful and sincerest condolence; and express their hopes that the consolations of religion and the unabating reverence of the British people may mitigate her sufferings, and irradiate, if they do not dispel, the mournfulness and gloom that must now impend over her prospects, and oppress her heart.

JOHN WILKS, Hon. Sec.
Finsbury Place, Feb. 11, 1820.

We now come to consider the Duke of Kent in his connexion with the British and Foreign Bible Society. His Royal Highness first joined that truly illustrious band in the year 1813, when he became a subscriber to the Parent Society, and accepted the patronage of the North East London Auxiliary, at the formation of which he took the Chair at the London Tavern.

In the speech which his Royal Highness delivered at the opening of the business of that day, he paid a just tribute of acknowledgment to the value and importance of the sacred Scriptures, in reclaiming the vicious, and regulating the conduct of those who have the happiness to be early instructed in their sacred precepts. In another part of the same address his Royal Highness expressed himself with reference to religious liberty and the rights of conscience, in a manner which cannot but endear his memory to those who know the value of the inestimable treasure.

"It is peculiarly satisfactory to me," said the Duke, "to be able to state that our view is, to distribute the Scriptures in the plainest and in the simplest manner, without comment, and without attaching to them the Liturgy, or the peculiarities of any one form of religion. Our object is, that the member of what is termed the Established Church, that the Catholic, the Dissenter, in short,

that persons of every description of religious persuasion, shall be enabled to read the Holy Scriptures; and afterward to make that application of them to his own duties, which may be pointed out to him by his own teachers."

In the same year his Royal Highness for the first time attended the Anniversary Meeting of the British and Foreign Bible Society at Freemason's Hall, where he took an active part in the proceedings of the day; and from that period till his death continued to be a steady and active friend to the Institution. He presided over that branch which he first took under his more immediate patronage, every year, except during his absence from England, when the Duke of Sussex took the Chair in his room.

It is within the recollection of persons who have been present on these occasions, that upon one of them the Duke not only entered at some length into an avowal of his convictions, respecting the importance of the Institution, but detailed the progress of those convictions in a manner highly interesting.

It appeared from the details that in his earlier associations, which, as has been already shown, were military, he had observed with regret the prevalence of vice among the soldiery, and the inefficiency of measures of severity to cure it. That his mind had been frequently led to notice the comparative morality of the more intelligent and better instructed part of the soldiery, and that the result had been a firm persuasion that it was his duty to promote among his father's subjects the diffusion of knowledge and religion; a persuasion by which, after his return to England, he appears to have regulated the whole of his public conduct, omitting no opportunity, sometimes even at great personal inconvenience, of assisting or presiding at public meetings.

The Duke of Kent was patron of six Auxiliary Bible Societies in the neighbourhood of London.

At a meeting of the Committee of one of these—the North East London, held on Friday, the 11th Feb. 1820, the following Resolution was unanimously passed.

"That this Committee record with the deepest concern the death of their late illustrious and highly esteemed Founder and Patron, his Royal Highness the Duke of Kent and Strathearn. While the Committee feel themselves precluded, by a consideration of the dignity of the sacred cause in which they are engaged, from indulging in that warmth of eulogium into which the strength of their feelings would otherwise lead them, they cannot at the same time refrain from expressing the deep sense they have of the services rendered by the Duke of Kent to the cause in which they are embarked, from the moment when his Royal Highness first consented to take the Chair, at the Meeting called for the formation of the Society in the year 1813. The declarations made upon that occasion by his Royal Highness, of his most entire and conscientious concurrence in the principles and objects of the Bible Society, and of his determination to support it, will long remain upon record, as a memorial of the enlightened sentiments and benevolent feelings of his royal mind, while they equally constitute a memorial of the loss which the poor and uninformed part of the population of this extensive district have sustained, by the so sudden and deeply to be deplored removal of their illustrious Patron."

In attempting to delineate the general character of the Duke of Kent, it is but justice to observe, that his manners were affable, condescending, dignified, and engaging. He resembled the King, his father, in many of his tastes and habits; he was an early riser,

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a close economist of time; temperate in his living; a kind master; a steady friend, and an affectionate brother.

In his military character, he was remarkable for the diligent discharge of his own duties, and for exacting a similar punctuality from every person under him, while he manifested an anxious interposition on behalf of every individual who had wrongs to be redressed, or claims to be recommended.

He thoroughly understood the principles of the English Constitution, and knew that the best security to the house of Brunswick was to reign in the hearts and affections of the people. Although a member of the Church of England, he showed the most impartial regard to all classes and denominations. In this respect his well-known acquaintance with Dr. Collyer was productive of great good, as it induced him to shake off the shackles of bigotry, and attend at various Dissenting chapels, when collections were to be made for the education of poor children.

In concluding this brief Memoir of the late Duke of Kent, we cannot refrain from expressing an opinion, that every British Christian, and especially every Protestant Dissenter, has just cause deeply to deplore the mournful event of his removal, as a national calamity. He lived desired, and his beneficent life was most desired by those in the Christian world who were best acquainted with his character, and who had most at heart those great objects, which enliven the religious horizon at the present time; but no prayers or desires could avert the mortal stroke. He died, and never prince, either in the present or any past age, died more sincerely and more justly lamented. As men we feel and deplore his loss, while as Christians we are called upon to bow with humble submission to the divine will, for all that will is good.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON DEVOTION: AN ADDRESS OF MR.
JENNINGS TO THE STUDENTS AT
KIBWORTH, 1721.

(To the Editors.)

The following Address by Mr. Jennings, the author of the highly esteemed Sermons on Preaching Christ, and on Experimental Preaching, was found in his own hand writing, among some papers left by his son. It is a lecture delivered at Kibworth, when Dr. Doddridge was a student. I have transcribed it, thinking the subject important, and that many will be interested in what Mr. Jennings taught, and in what contributed to form the mind of such a man as Dr. Doddridge. By inserting it in your valuable miscellany, you will, I am persuaded, oblige others besides

PHILAGATHUS.

Gentlemen, I shall at present offer you some thoughts on no less a subject than that of Devotion; which is the creature's converse with his Creator, in order to know him better, to obtain a higher relish of his excellencies, and to imitate his perfections more exactly. It is designed to maintain and advance all right and pious regards to God; to regulate the affections so as to render them subservient to virtue, and to anticipate the rewards of the virtuous by a present taste or earnest of joys, resulting from the participation of the divine nature. But more particularly.

I. Devotion is of use to quiet and compose the mind in trouble. It calms the tumult, and assuages the griefs of the soul. In acts of devotion, the christian eases his burdened mind, by spreading his case before God, and unbosoming himself to his heavenly Father; by imploring his favour, making his peace with him, and casting himself on his care. He is hereby wrought up to a reliance and acquiescence, in the sovereign disposal and kind care of the King of Saints; and after this, what can the distressed have, to be anxiously solicitous and thoughtful about?

To have a feeble creature like ourselves for a confidant, is some ease to a mind oppressed with a load of secret grief. How much greater relief must devotion give, whereby we communicate our cares and griefs, to a God of infinite power and compassion—to the Father of our Lord Jesus Christ, relying on our Redeemer's intercession, who is not without a fellow feeling of our infirmities. Thus, Hannah, when she had left her cause with God, went away, and her countenance was no more sad. If we conceive some hope that God accepts our offering, it is like the sunshine on a beautiful natural landscape; it gives all a new cheerful air and agreeableness: we may eat our bread with joy, and drink our wine with a merry heart.

II. Devotion gives a *pleasure* of a sublimer and purer kind than any which arise from sense. These pleasures are doubled by reflection, and by them the mind is not enervated and softened, but invigorated, to all the duties of Christianity. For the Christian finds, that in keeping God's commandments there is great reward, and is fired with the prospect of heavenly glory.

As a man regards children's games and diversions with contempt, conscious of worthier pleasures than those in which in his childhood he was swallowed up, so a christian looks down on worldly amusements as childish, compared to those spiritual joys he finds in the practice of devotion.

III. Devotion raises the soul from earth to heaven; fills the mind with heavenly views and affections; and supplants all inordinate passions that regard this world. How little does the earth look when the soul is full of heaven! Suppose we could rise far

above our atmosphere into the region of higher planets, the earth would seem but an insignificant little star. The disciples, upon the mount with Christ, said, Lord it is good to be here;—loath to return again to this vile world, and the converse of foolish sinful men. The soul, sometimes in the heights of devotion, is on the wing to depart, and casts a longing look towards heaven. This passion is admirably drawn by Casimir in that celebrated Ode, *Urit me Patriæ Decor.* Then how dull and fatiguing to the observation are the affairs of this world. It is like a person of elevated genius and exquisite taste, poorly amusing himself with the bustle of a country fair, the business of which is little to him; he is soon weary, and longs for better company and entertainment.

IV. By prayer we obtain the most excellent benefits from the Almighty, which are not bestowed but upon praying souls; as aids of grace, refreshments of divine joy, and the like; and then by praise we double and fix the relish of them, and lay a foundation for farther improvement.

Prayer is a preparative for thankfulness. The common bounties of Providence are doubly sweet, when we receive them as answers of prayer, and then we cannot so easily and stupidly overlook the hand that gives them.

Next to the pleasure of obliging, there is not a greater than in being rightly sensible of, and affected with an obligation. The consciousness of gratitude is akin to the consciousness of generosity. I had almost said, the same person who rightly regards a kindness is disposed to do one.

Yea, farther, by praise, we are encouraged to proceed in prayer, and gain greater confidence in it.

Yet are these glorious ends and designs frequently frustrated, and the benefit of devotion lost, by

mistake, neglect, imprudence, or mismanagement, in many who practise it, or pretend to it.

1. Those must not expect the rich benefits and exalted pleasures of devotion, who are slight and formal in it, who content themselves with uttering words without any suitable affections or purposes. If we recollect the design and end of devotion, we shall perceive that words and bodily exercise are of no value, but as they express, subserve, and promote good affections in the soul, in which devotion really consists. A man may with his mouth utter long prayers, and have his heart never the better. If speaking were praying, a parrot might be made a very devout creature.

This mistake cannot appear in a more absurd light, than in the practice of many of the church of Rome, who repeat ave-marias and pater-nosters at play; as if so that prayers were said, it was no matter how or by whom. But God requires the heart.

2. Others miss the benefit of devotion by taking up with the fluency of the imagination, instead of pious out-goings of the heart after God; or at least they look no farther than good affections, and never attain to those virtuous volitions or purposes which devotion is designed to promote; and which, if it promotes not, it is useless. Could a man perform devout exercises with all the fluency, elegance, and propriety of a perfect orator; yea, have all correspondent affections; yet if virtuous volitions are not promoted thereby, these exercises would be vain. These affections, indeed, are advantages which we should thank God for; but unimproved they are as a prize put into the hands of a fool; upon which we should not value ourselves. They that thus rest in mere affections, are apt to place it to account as meritorious (though perhaps they abhor the

word), and substitute it instead of real holiness. They think by this warm but ineffectual devotion, to atone for their injustice, fraud, passion, worldly-mindedness, and uncharitableness. But God is not so mocked.

Thus the Pharisees for a pretence made long prayers, that they might devour widows' houses. It is the way of hypocrites to offer the commutation of penance (for such morality is to them.) Instead of what God principally requires, good deeds, they offer him abundantly what they can better afford—good words. This humour has run through all ages. It is expressed, Micah, vi. 6. These people hoped by multiplying sacrifices, as some since by abundant devotion, to obtain indulgence in the neglect of morality.

The resting in affections without holy volitions, is much as if I should tell my friend, who had desired some service of me, that I thought of him, was concerned and zealous to oblige him, and pleased with the service he appointed me; but instead of performing it, told him I had other friends to serve.

3. Some weaker Christians place the excellence of prayer in an unnatural and forced earnestness, and forget their submission to God's will: as if they must have any thing they asked, for their much eager speaking. They are positive in dubious petitions, for things of indifferent nature, and warranted by no promise. They are apt to indulge an irreverent boldness, which ill becomes a creature, and is inconsistent with the reverence we owe the Supreme Being. They plead with God indeed; but often upon no foundation but their own fond desires.

I have oft thought that young Christians have more petitions to offer than old ones. They launch out into many particulars of an im-

different nature, which the others comprise in this,—thy will be done. I readily own there is such a thing as intercession of spirit, which shall give an assurance the petition we ask shall be granted. Now the young Christian is fanciful and credulous; he catches at the least appearances; is very fond and desirous of these anticipated answers of prayer, and is hardly easy without them. The advanced Christian is cautious, and not so much concerned about events as his own duty; he acquiesces in the general assurance that God is his portion, and is not so solicitous about the means whereby God will secure his own glory and his people's good. The young Christian, like a child, thinks to carry his point by forwardness, crying, and an ill-grounded impudent importunity. The advanced Christian, like a man, considers what is fit to ask, and always refers himself to his Father's wisdom.

4. Many good people principally propose present comfort in devotion, instead of what they should aim at, improvement in holiness. When they miss their end they are melancholy and discouraged. Such are apt to seek enthusiastic raptures, that leave the judgment behind them, whereas the sober Christian desires to have his wisdom still with him. The enthusiast, however, is generally swallowed up with devotion as the whole of religion, to the neglect of social duty, and measures his progress by the comfort he has in his devotion, not by the effects and fruits of it. So that whilst he is growing as he thinks very good, he is indeed become good for nothing. He is like a man in company with one with whom he has earnest business, who is so taken up with the pleasant conversation, as quite to drop the business he came about.

To rectify these abuses, and to

manage devotion so as to answer the end, give me leave to offer the following directions.

1. Always eye the end of devotion, and let that direct in choosing the means. One that carefully aims at the right end, promoting the divine life in the soul, cannot surely much mistake in the way; for whatever method of devout exercises he finds most expedient to promote that end, is to him the best, and therefore his duty.

2. Have a great regard to divine institution. The gospel has left us very much at liberty as to the modes of devotion, and referred the settling of them to human prudence, but earnestly recommends and strictly enjoins the duty in general. The fewer positive institutions there are concerning the method and circumstances of devotional exercises, the more should those few be regarded. It was an aggravation of Adam's fault in eating the forbidden fruit, that it was the only fruit forbidden, and he thus broke, perhaps, the only positive precept given him.

The gospel appoints, and we should regard the exercises of prayer and praise—the singing of psalms—the meeting in assemblies with a minister to be the mouth of the congregation. I must add the Lord's Supper, an exercise of high devotion, very positively instituted; and I must not omit the Lord's day, a day by apostolic institution early set apart for devout exercises, public and private. If we neglect these positive institutions in which God has more particularly vouchsafed to direct us, we pour contempt upon revelation, and cannot hope for his influences, grace, and blessing. Let us then make conscience of following the dictates of revelation, as far as it goes, and hereby put our reason under the conduct of the divine Spirit, when the other leaves us. Perhaps, however, there

may be no positive precepts about devotion, but may sometimes admit of exception, and be dispensed with; that is, when the observance of them would plainly frustrate the great design of all duty, or clash with some one of greater importance.

However, it is generally at least much our wisdom and duty to attend social devout ordinances with seriousness and attention, as well as to keep up devotion in the closet. Not that we are obliged to remember, or to endeavour to remember, all that passes in exercises of direct devotion. It is most discreet to select out of what is said by the preacher that which may be of most use to us, present or future; and, accordingly, make a present improvement, or lay it up for the future. A preacher uses many words with the vulgar, gives the same thoughts in various views, which will lie in less room in the mind of the polite. The preacher, when most of his hearers are poor, sometimes speaks in their language, when otherwise he could not come at their apprehensions and affections; but we expect the polite and learned have a largeness of soul to take a useful thought in any dress, and for themselves bring it into their own language. A true scholar will with pleasure and profit read a valuable author of Queen Elizabeth's days, who is by a junior soph, or conceited willing, thrown by as waste paper, for his unpolished style and bad English.

We should surely make conscience of spending the Lord's day, ordinarily, as much as may be, in devout exercises of one sort or another. As much as may be, I say, without breaking the vigour of the mind, and spoiling the genuine freedom of devotion. Proper intervals must be allowed, more or less, according to a person's age and temper. Yet let not our thoughts and converse be

such as will hinder the serious business of the day, or discompose us for it. Avoid what is directly ludicrous; and if unawares such a theme is started in conversation, let the discourse be diverted as soon as may be.

3. Maintain a constant regard to those doctrines of the gospel, whereby it is distinguished from, and exceeds the light of nature. Have an eye to the perfection, love, mediation, and intercession of Christ, and to the gift of the Spirit to help us in devotion and in all duty. These glorious peculiarities of the gospel, well considered and relished, much enliven devotion. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. A heathen who wanted this glorious discovery might *PERHAPS* offer sincere and acceptable devotion, but heavily, and under great disadvantages; but the wretch, in a Christian country, that despises them, shall be rejected and despised of God. See Luke x. 16.

4. That your devotion may be always rational and effectual, use consideration and meditation. Between prayer and thanksgiving, it may be proper to consider what petitions or praises should then be offered. After devotional exercises, it may be well to recollect what good affections have been stirred, and to take care to fix and execute the good resolutions consequent thereupon. Meditation is also seasonable after the means of instruction, whether reading or learning, that we may remember what is proper to be laid up, and apply it at leisure to the state of our minds. Nay, it is advisable, besides these, to have set meditations sometimes upon certain important heads, not to study them like scholars, but to improve the truths already known, like Christians. It should succeed our discovery of truth, as the application does the doctrinal

part of a sermon. It is a soliloquy upon notions now considered as clear and undisputed, in order to better our hearts and lives by the light which the understanding has already gained. It suits very well with a solitary walk.

5. Relieve the fickleness of the mind by brevity and variety in the exercises of devotion. It may not be amiss for some to divide their secret prayers into short collects, with meditation betwixt them; and indeed various methods may be used at different times.

6. Let us, in prayer and praise, be public spirited; it will enlarge the mind, strengthen virtue, and be pleasing to our God. Such prayers shall at least return into our own bosoms.

7. In a petition founded upon an absolute promise, it is good to use importunity; that is, not only to be earnest in prayer, but to repeat the petition at the several seasons of prayer; yea, to argue and plead with God the grounds and reasons we have to hope an answer. This is not indeed to move or persuade the Almighty, but to strengthen our faith, and to encourage ourselves in the using other means, which are requisite in order to obtain the blessing. David deals much this way; and Christ spoke a parable to encourage importunity; and the success of the Canaanitish woman with our Lord invites us to plead with him.

8. Neglect not the heart in the intervals between the stated seasons of devotion, but keep alive good affections by frequent ejaculations. These hinder not the business of the day, but render all pleasant. Watch against pride, passion, worldly-mindedness, and sensuality, which discompose for devotion. Observe the course of your thoughts and affections, and of God's providences through the day, that you may be happily furnished with materials for devotion.

He that is wise, and will observe these things, shall understand the loving-kindness of the Lord.

Gentlemen, let us heartily apply to the affair of devotion. It is the regimen for the soul's health. It is a healing balm in all distempers and troubles. It raises us from earth to heaven, giving us clearer views of it in the land of our pilgrimage. It will facilitate our studies, and make them agreeable. Fervent devotion is recommended by the example of Christ, who spent whole nights in prayer; and it is encouraged by his intercession.

No Christian ever repented his too early minding it. Thousands have sorely repented their neglect of it. A Christian, when he begins to bethink himself, after a spiritual lethargy arising from such neglect, finds his corrupt affections grown stronger, and more troublesome; finds himself defenceless and weak in time of trouble; and that his public-spiritedness and Christian sympathy are much impaired. He will find a light or worldly spirit getting ground, a disrelish of pious discourse and ordinances, and an unfitness for devotion, when he would attempt it. He is confounded in his looking up to God, and ashamed amongst lively Christians, who breathe a devout spirit. He remembers his former enjoyment of God, and is troubled, and wishes it were with him as in months past.

Let us, then, as we love God, as we value our own souls, and the souls of others, resolve not only to practise devotion ourselves, but to encourage and countenance it in others, and account those the most honourable and dear members of this little society, who are most concerned to uphold religion in it.

May, 1721.

Present—*Messrs. Goodnil, Richards, Coope, Statham, Doddrige, Soame, Belsham, Hughes, Burroughs, and Scot.*

GOSPEL MINISTERS NOT AMBASSA-DORS FOR CHRIST.

IN REPLY TO ERASTUS.

See p. 139 of our March Number.

In a former number of your work, you did me the honour of inserting a letter, in which I deprecated the appropriation of the title "Ambassadors for Christ" by the ordinary pastors and teachers of the Christian church. Your correspondent Erasmus, availing himself, as I had done, of the facility afforded to liberal discussion by your work, has undertaken the defence of that practice, and you will not, I trust, refuse me the privilege of a reply.

It is admitted on all hands that the title in question is not specifically and distinctly given to ordinary ministers of the gospel; and the course pursued by Erasmus, in attempting to substantiate a claim to that title, proves that it is an inference only to be arrived at through a process of inductive reasoning. The validity of the conclusion, therefore, to which he has come, will depend, in great measure, on the correctness of his premises; and those assumed by Erasmus appear to me extremely disputable. It will not be difficult, I think, to shew, that he proceeds on a fallacious view of the context, and a misconstruction of the phrasology of the particular passage in dispute. He assumes, that the previous reasonings and statements contained in this Epistle, relative to "the various duties and trials connected with a faithful discharge of the ministerial functions at that time," were designed to be descriptive of *all* the faithful preachers of Christianity; and hence he infers, that it would be unfair in argument, and incorrect in criticism, to limit the particular passage in debate to the apostles alone, after having given to the preceding passages a more comprehensive interpretation. To render this argu-

ment, drawn from the context, valid, it behooves Erasmus to make it appear, not only that certain trials and duties there stated are common to the apostolic and ministerial functions, but that *all* that is there advanced is common to both offices, that nothing is proposed by the sacred writer but what is applicable to ordinary ministers of the gospel, since it is clear, that if there are any circumstances referred to, any passages recorded, not relevant to *all* ministers alike, it may chance that the passage in dispute is one of that number. Now, in reading the antecedent chapters, it appears, not only that the sacred writer had a particular reference to himself and his fellow-labourers, not only that he had it not in view to include every Christian minister of future times, but that many of his statements cannot be applied to *all* faithful ministers, without involving a palpable falsehood. Some of them, it is true, are equally relevant to the ministerial office in all ages and countries. Such is that quoted by Erasmus, and many others might be selected of a like comprehensive character. But others there are which admit none but a *limited* application. Of this kind are those which relate to persecution and martyrdom. Can *all* faithful ministers say, "For we which live are always delivered unto death for Jesus's sake." Yet, upon the assumption of Erasmus, this ought to be the case, and every true Christian preacher should prepare himself for the horrors of a death of violence, or, not being the victim of persecution, must have his name erased from the catalogue of the faithful. He must not only sustain the dignity of an ambassador, but endure the sufferings of a martyr. Such a consequence must be fatal to the assumption from which it flows, and it supplies a striking illustration of the absurdity in which men may

involve themselves, by drawing a general conclusion from a particular instance—an error into which Erasmus has inadvertently fallen, in supposing that since some passages of this Epistle are applicable to ordinary ministers which primarily relate to the apostles, therefore whatever is here related of the one order of men is equally true of the other.

As, then, from the context, it cannot be made to appear that the Apostle intended his remarks to apply alike to all Christian ministers, although some of his descriptions will admit such an accommodation, it follows, that each passage must be taken upon its own grounds, and that we are left to decide upon general principles, whether any specified description is relevant or not to those on whom are devolved the ordinary functions of the ministry. Such an isolated view must be taken of the disputed passage under consideration, before we can decide how far it may be applicable to every Christian preacher; nor have I the least apprehension that such examination of the text will afford to the cause of Erasmus any greater advantage, than it has derived from our review of the antecedent context. According to his construction, the phrase, "Ambassadors for Christ," is alike applicable to all to whom is committed the ministry of reconciliation. In support of this hypothesis, he refers to what he calls "the explanatory clause which the Apostle immediately subjoins—*as though God did beseech you by us.*" This expression evidently points out the construction which he wished to be put on the preceding phrase—*ambassadors for Christ.* I think if your correspondent will look calmly and patiently at the context of this disputed passage, he will see that the Apostle's definition of his own phrase clearly extends it to all who proclaim the reconciliation." On this interpre-

tation I take leave to offer the following observations. *First*, It appears to me beyond dispute, that the Apostle, in announcing the scheme of reconciliation, enforced his message by the solemn consideration that he and his followers were ambassadors for Christ, and acting, in this instance, in the stead of God. *Secondly*, I most entirely agree with Erasmus, that the ministry of reconciliation is as fully in our hands as it was in those of the apostles. It is the distinction, the happiness, and the glory of the Christian priesthood, to announce this reconciliation. *Thirdly*, It by no means follows, however, as a legitimate consequence, that the ordinary ministers of the gospel, delivering the same message with the apostles, have a right therefore to adopt the same titles of distinction, and to claim the same personal authority with them. On the contrary, since it has been shewn, that the antecedent context had a primary reference to the apostles, and could only be *partially* accommodated to all other ministers, and since in this particular passage there is no internal evidence that the Apostle designed a more comprehensive reference, it still remains to be determined on general principles, whether or not any but themselves can claim the distinction in question, and are clothed with the authority which it implies. That no pretension can be universally established to all the dignified appellations which marked the various orders of the apostolic age is obvious, for then the distinct offices of apostles, prophets, evangelists, pastors, and teachers, enumerated in the New Testament, would be confounded, and the question of the sacred writer would be futile and unmeaning, when he says, "Are all apostles? are all prophets? are all teachers? are all workers of miracles?" And it still remains to be seen whether, since

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the ministry of reconciliation does not confer a right universally to all the higher dignities, it nevertheless entitles to the distinction of "ambassadors." If the phrase, "*ambassadors for Christ*," is, as Erasmus affirms, defined and limited in its meaning by the expression that follows, "*as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God*," then it is indubitable, that all Christian ministers come within the definition. But that the latter phrase was designed for a definition of the other, or to fix a limit to its import, is an assumption totally without evidence, and incapable of defence. With equal appearance of reason might it be said, that the expression in the succeeding chapter, "*we beseech you that ye receive not the grace of God in vain*," limited and defined the terms "workers together with God;" as if there were *no other way* of co-operating with Deity, but by warning men against the abuse of Christian privileges. So far is it from appearing, on a *prima facie* view of the passage in dispute, that the latter phrase was designed to define and limit the former, that any reader of plain understanding, I conceive, not pre-occupied by theory, not seeking support for an hypothesis, would infer that the declaration, "*we are ambassadors for Christ*," was employed as an argument to give more impressive weight to the apostolic intreaty, "*we beseech you be ye reconciled to God*," and instead of construing the latter expression into a mere explanatory note, where explanation was probably not thought of, he would regard it as the very point and burden of the whole of this hortatory paragraph. The Apostle does not beseech the Corinthians to be reconciled, for the purpose of teaching them what he meant by an ambassador, but he announces his authority as an am-

bassador to urge them to reconciliation. Nor can it be inferred from any thing in the passage, that the office of ambassador is limited to such act of intreaty. That office, for any thing that appears to the contrary, may imply some peculiarity of honour or of authority, which exclusively appertained to apostolic men.

If it has been made apparent that neither the context nor the passage itself afford any support to the pretension which Erasmus defends, nothing remains but to proceed to the inquiry, whether the term "ambassador," taken in its legitimate and generally acknowledged signification, will avail to the triumph of his cause. And this brings us to the ground which I took in my former letter, and which, as it is the only ground on which the question can be decided, fully justifies me in having confined myself to it in the first instance, instead of entering into the extraneous matter which Erasmus has brought into the discussion. If, as Erasmus complained, I employed but "little reasoning," it was, that the subject was of so simple and limited a kind as to demand but little. That small portion, however, has not been invalidated by my opponent, who by his more extensive range of thought has only succeeded in throwing some obscurity around it, without touching the substance of the argument. What, then, are the qualifications of an ambassador, and are the ordinary ministers of the gospel endowed with those qualifications? In my former letter, I stated what I conceived those qualifications to be; and since Erasmus has not objected to that statement, I beg leave to refer your readers to it. The question to be solved is, whether that definition includes the ordinary ministers of the gospel? Erasmus affirms that it does. He considers me to have subverted my own cause by my

own concessions; and, proceeding with the *argumentum ad hominem*, he says, "Does not the description he gives of the *office* of an ambassador, apply with the utmost precision to that of a Christian minister? Is not he intrusted with a commission from God to man? And is he not authorized, nay, even commanded, to lay down the prescribed terms of pardon and restoration?" Here, your readers will observe that, in this rapid course of interrogatories, Erasmus makes a sudden and unexpected halt, like a man who, unsuspecting of danger, instantly finds himself on the verge of a precipice, and declines to run the parallel through the whole of the definition. In fact, the parallel cannot be traced; and the following observations will shew that his triumph has been premature, in having preceded the victory. *First.* It is admitted that the Christian minister "is intrusted with a commission from God to man," and that, in holding this commission, he has something in common with the apostles, those ambassadors for Christ, who also held a divine commission. But it by no means follows hence that they are ambassadors, any more than that they are apostles, unless it is made to appear that they also possess all the other qualifications necessary to sustain that character. This is a fallacy precisely of the same kind with that into which Erasmus fell in the former instance, when he inferred from the fact that *some* passages were applicable to ordinary ministers, the propriety of applying to them the whole Epistle—it is the fallacy of drawing a general conclusion from a particular instance. I deny, therefore, *secondly*, That Christian ministers generally, although in one particular they resemble the apostles, have those qualifications which entitled the apostles to the dignity and authority of divine "ambassadors." If it be among the indis-

pensible qualifications of an ambassador, in the highest and most just conception of that character, that he receive his instructions immediately from the sovereign power which he represents, and that he be invested with accredited authority, to carry those instructions into effect, by the direct appointment of the same imperial will—then, the apostles were invested with this character, and their credentials were of a kind to substantiate their lofty pretensions. But nothing can be more indefensible than to apply so august a title to men, who have received no immediate instructions from the eternal mind, who are born nearly two thousand years after the time when the last authentic revelation from heaven was made to the human race, who have not even held converse with inspired men but through the medium of their writings, who come to the study of these writings with minds fallible and prone to err, who cannot pronounce definitively upon a single truth with oracular majesty, and whose very commission to announce the reconciliation, so far from being stamped with the broad and unequivocal seal of Deity, so that none can righteously dispute it, is in most cases only to be inferred, even to their own satisfaction, by a long and anxious process of self-examination, of moral reasoning, together with a vigilant regard to the leadings of Providence—that Providence which, in the more minute as well as in the more grand and magnificent of its arrangements, so often presents to the human mind an unfathomable abyss, an inexplicable mystery.

Erasmus, to reconcile his readers to the incongruous practice of conferring the same exalted title on inspired and uninspired men, intimates, that the apostles reasoned and employed moral suasion as well as ourselves. But this is not

to elevate us to their level, but to sink them to ours. The question is not, whether the apostles could do all that we can, but whether we can do all that they did—not whether *they* reasoned, but whether *we* are inspired. Erasmus remarks, that the Apostle, in the disputed passage, makes no allusion to any credentials, but solely to the general office or business of an ambassador. It was not necessary that he should be more definite, since the office of an ambassador pre-supposes credentials, and cannot be substantiated without them: besides, he was not explaining something of which his readers were ignorant, but suggesting an argument, the force of which they could not fail to comprehend. If we are ambassadors in the same sense with the apostles, with equal propriety we also may urge this circumstance as an argument with our hearers to treat with due deference our ministry. But the bare statement exposes at once the extreme folly of the pretension. The argument, as employed by the apostles, was of grave import, and mighty weight; it included an appeal to their inspiration as men who had received instruction from the fountain of truth, and to their miraculous gifts, the pledges and credentials of that authority with which the Deity had invested them. The argument, as employed by us, would be without force or meaning, an appeal to an empty title, to an unacknowledged authority, to whose pretensions our hearers might justly demur, and confound us at once by the question, "Where are the signs of an apostle?" Nor, in point of fact, does any wise and serious preacher of the gospel ever *deliberately* appeal to his own official dignity as "an ambassador," as a motive to sinners to seek reconciliation with God, however he may sometimes apply the phrase in a lax and rhetorical man-

ner to the ordinary ministers of Christ. Let me appeal to Erastus. What course would he pursue, should one of his hearers express to him a doubt, whether it were necessary to seek reconciliation with God, or whether, if it were desirable, he had any authority for doing so? Would Erastus say, "Banish, my friend, your doubts, and give your scepticism to the winds, for *my authority* is sufficient to decide the question—I am an ambassador for Christ?" Most assuredly not. He would refer him to the testimony of the apostles, appealing to *their authority* that God is reconciling the world to himself, and proving that that authority has been confirmed by ample and satisfactory credentials. In short, he would act, not in the character of an ambassador himself, but as a fallible interpreter of the writings of those illustrious men who in their day were ambassadors for Christ—a full proof that the same character does not attach to both orders of men. Erastus has quoted the authority of Doddridge. If I were disposed to submit my own reason to that of other men, I still should not bow to this authority, since I could refer to that of a distinguished man, not less pious nor less learned than the Doctor, who once presided over the same academical institution, and who now sleeps with him in the dust, who held a totally opposite sentiment. I cannot however but observe, that Erastus has been unfortunate in his quotation, which is at variance with him, and comes very little short of contradicting itself. Erastus says, "The Apostle's definition of his own phrase, clearly extends to *all* who proclaim the reconciliation." Doddridge says, "The apostles were so in a *peculiar* sense." The Doctor, however, proceeds to admit, in vague terms, that in some sense, less peculiar, all who are ministers of the re-

conciliation may appropriate the phrase. I have already shewn, that the ministry of reconciliation justifies no such pretension, and the argument I have employed will apply equally to the assumptions of Erastus and Doddridge. In addition however to that, it may fairly be asked, If the apostles were so in a *peculiar* sense, in what does that peculiarity consist? Does the term ambassador admit of different senses? Does it mean one thing when spoken of apostles, and another when applied to other ministers. I know of but two senses in which it can be taken, the real and the figurative; and since Doddridge, if he meant any thing distinctly, must have intended the latter for ordinary ministers, I have no contest with him, for it may be perfectly fair to apply the term rhetorically to those, to whom, in strict propriety of speech, it would be altogether irrelevant. Erastus, however, contends, not for the shadow, but for the substance.

If my reasoning is correct, I am driven to the conclusion, which Erastus views with such trepidation of dread, "that Christ has not an ambassador on earth." To me, however, this circumstance appears not more alarming than that the apostles and prophets are no more; nor shall I tremble for the security and happiness of the church of God, while the Bible lives among the nations, and piety and learning and zeal are devoted, in the persons of such men as Erastus, to the interpretation of its truths, and the diffusion of its spirit. I am,

Gentlemen,
Your's, &c.
A NONCONFORMIST MINISTER.

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ON THE SPIRIT DESCENDING LIKE
A DOVE.

It is a subject by no means unworthy of consideration, whether the account given by the four

Evangelists, of the descent of the Spirit *like a dove*, at our Lord's baptism, intends that the Spirit assumed on that occasion the *shape* or appearance of a dove; or only that he descended in the *manner* of a dove.

The very able writer of a weekly paper, now publishing in Glasgow, called the Protestant, has the following remarks on the question: "Papists represent the Holy Spirit under the image of a dove, from a mistaken apprehension, I suppose, of the meaning of those passages in the gospel history, which describe the descent of the Holy Ghost upon Jesus Christ. It is said, John i. 32, "I saw the Spirit descending from heaven like a dove, and it abode upon him." God was pleased to point out the Saviour to John the Baptist, by a sign from heaven. This sign was the descent of the Holy Ghost in a bodily or visible form, as in Luke iii. 22. But we are not told what that form was. It descended like a dove, that is, as a dove descends, slowly hovering over the object on which it is about to alight. If to represent the Holy Ghost under the figure of a dove, be a popish error, candour requires me to admit, that it is one in which they have been followed by most of those Protestants who carnalize the Bible by the unnecessary accompaniment of pictures." Professor Paxton, in his interesting and valuable Illustrations of Scripture, offers the following observations on the same topic:—

"The sacred writer seems to refer, not to the shape, but to the manner in which the dove descends from the sky. Had it related to the shape or form, it would not have been (*ωστὶ περιστέραν*) "as a dove," but (*ωστὶ περιστέρας*) "as of a dove." In this manner the likeness of fire is expressed by the same Evangelist, in the Acts of the Apostles, "There appeared cloven tongues (*ωστὶ πυρός*) as of

fire." The meaning of the clause, therefore, is, that as a dove hovers on the wing, and overshadows the place upon which she intends to perch, so did the Holy Spirit, in the form of a luminous cloud, like the Shechinah which rested on the tabernacle, gradually descend, hovering and overshadowing the Saviour as he came up from the water."

The correctness of the Greek criticism of the latter may not be quite unquestionable. It does not clearly appear how the use of the genitive case instead of the accusative after (*ωστί*), could have determined whether *shape* or *manner* was intended. Had it been read, "I saw the Spirit descending from heaven *as of a dove*," this would have been scarcely intelligible; and at any rate it would not have been a proof that likeness of *shape* was intended rather than likeness of *manner*. The passage from the Acts is not strictly parallel; the genitive seems required there, by the preceding expression "cloven tongues." The cases used in both passages are appropriate, and may be read thus, *ωστὶ pro ὡστί*. (See Hoogeveen on the Particles), "I saw the Spirit descending as if a dove;" "There appeared to them cloven tongues, as if of fire;" "His raiment was white, as if snow;" "The keepers became as if dead men;" "Their words seemed to them as if an idle tale." In the last three passages *ωστὶ* is followed by a nominative.

Dr. Adam Clarke remarks, that the expression employed by Luke (iii. 22.) *σωματικὸν εἶδεν*, "in a bodily shape" (as if a dove) "are terms too precise to admit the far-fetched interpretation of a hovering motion rather than intimating the form of the dove itself."

Wolfsius in his *Phil. et Crit. Curia*, evidently embraces the same side of the question as the above, given by Dr. A. Clarke,

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and asks, "Why is it necessary to imagine any appearance was made of fire, or of brightness on the occasion, since the Evangelists make no mention of any thing of the kind, and since it was no more unworthy (*indignum*) of the Holy Spirit to assume the appearance of a dove than of fire," &c.

Koecher also in his *Analecta*, while proving that both opinions have been defended by different writers of eminence, abundantly shows that the common view of the subject, namely, that against which the Protestant and Professor Paxton demur, has been supported by the most numerous, and the most able critics.

After all, however, the use of pictures, images, and representations of whatever kind, of the Supreme Being, as maintained in the Roman Catholic religion, may be questioned on other grounds, and its sinfulness proved on evidence completely independent of the specific case above referred to. Whether the Holy Spirit was pleased to assume the shape of a dove or not, the command is still explicit and binding, "Thou shalt not make unto thee any graven image, nor any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them."

CANDIDUS.

PROPOSAL FOR ESTABLISHING A UNIVERSITY FOR DISSENTERS.*

THAT so large and respectable a body of people as the Protestant

* Part of this article, the Editors are aware, will be esteemed premature. They could have wished first simply to have laid the proposal for a Dissenting University before their readers; but as their present correspondent had sketched the plan, and connected it intimately with the other parts of the article, they could not readily detach it. They have,

Dissenters, should not have a college for the instruction of their youth in the higher branches of languages and sciences, is a subject both of astonishment and regret. Non-conformity excludes them from the Universities, by the oaths and subscriptions which are required at their admission, or in the course of their studies, before they can attain to literary honours. In consequence of this, the Universities of Holland, and especially of Scotland, have been the usual resort of the young gentlemen who wished to participate in the benefits of a liberal education. Is it not natural to suppose, that the inconvenience of going so far from home has prevented very many from enjoying this inestimable privilege? But should such a state of things always continue? Ought not the foul reproach to be wiped away? Is it not incumbent on us without delay to form an institution which will enable our respectable youth to reap all the advantages which the most liberal education can confer, without making a sacrifice of their principles as Dissenters.

Deeply impressed with these considerations, I beg leave to submit to all who are without the pale of the Established Church, the plan of a college which will secure to the students a liberal education, and communicate to them such a course of instruction, as will enable them to appear with honour in the learned professions, or to adorn private life with literary pursuits in the hours of leisure from business.

It is not intended that this institution should interfere with any that are already established. The theological seminaries it will not infringe on or injure. They are

therefore, inserted the whole, in the hope that it will awaken some interest among their brethren throughout the kingdom, and speedily lead to further discussion.

well adapted to their professed design; and in the careful instruction of the students, and the extensive course which they pursue, will bear comparison with any of the most celebrated universities in Christendom. Instead of being a rival to these, the new college will be a useful and beneficial ally, and present candidates for the ministry with a valuable opportunity of becoming greater adepts, both in the learned languages and in various departments of science.

Should the proposal meet with the approbation of the public, it is the wish of the writer, that gentlemen in the metropolis would stand forward, and, soliciting the co-operation of friends to the cause in every part of the country, mature a plan, and begin to carry it into execution, by commencing subscriptions for its support, and looking around for professors well qualified by talents and habits of labour to perform the duties of their office, with reputation to the institution, with peculiar benefit to the students, and with honour to themselves.

Plan of a Dissenting College.

First.—Professors.

1. For Languages.—The higher departments of Latin and Greek, and the Hebrew.

2. For Logic, Metaphysics, and Rhetoric.

3. For Moral Philosophy, Philosophy of History, and General principles of Law.

4. For Mathematics and Natural Philosophy.

5. For Botany, Chemistry, and Natural History.

Secondly.—Salaries of Professors, not less than £400. a-year.

1. Partly from the subscriptions of the public:

2. Partly by fees from the students, from £6. to £10. a-year each.

Thirdly.—Qualifications of the Professors.

1. Men of unfeigned piety, of high moral character, and of liberal sentiments.

2. Men of first rate qualifications in their department.

3. Men who have no other employment, and who will devote themselves wholly to the duties of their profession.

4. Men who will be endeavouring to improve themselves from year to year in the knowledge of what belongs to their department.

Fourthly.—Length of the Session.

1. The Session to commence in the middle of September, and conclude in the end of May.

2. Ten days relaxation at Christmas, and a week at Easter.

3. The length of the whole course of studies to be three or four years.

Fifthly.—Students.

1. All will be welcome who are of good character, and wish for improvement in useful knowledge.

2. No impediment will arise from difference of religious denomination.

3. Many of the sons of opulent Dissenters may be expected to attend the college.

4. Many of the Methodists may likewise be expected to encourage the institution by sending their children for education.

5. Some Jewish youths may wish to embrace the opportunity of acquiring a liberal education here.

6. Young men of property designed for the Christian ministry may choose to spend some years in this institution, before they enter on a course of theological study in a seminary.

7. Many theological students, after finishing their course in the seminaries, will wish to spend a year at the college, before they become candidates for the pastoral office. These young gentlemen

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would be exceedingly useful in
the college as patterns of good
conduct, and diligence in study,
and by their inspection, influence,
and lessons, assisting the juniors
in their literary pursuits.

8. Gentlemen of leisure might
wish to enjoy the benefits of this
institution. At the Scottish uni-
versities, officers who have served
in the army and navy, mercantile
men, and country gentlemen at-
tend courses of lectures for their
entertainment and improvement.

Sixthly.—Mode of Instruction.

1. The University of Glasgow,
it is conceived, forms the best
model of any public institution in
the kingdom, in this respect; as
combining,

(1.) Public lectures by the pro-
fessors:

(2.) Careful examination of the
students on these lectures, and

(3.) Frequent themes in writing
on the subject of their lectures.

2. If any improvement can be
made on this method of teaching,
it will be adopted, as the professors
will not be shackled by old sta-
tutes to follow inferior modes.

Seventhly.—Place and Accommo-
dations.

1. As to the place.

(1.) A healthy and a central si-
tuation is extremely desirable for
the seat of the college.

(2.) It is desirable that there
should be in the town where the
college may be established, con-
gregations of different denomini-
nations, for the convenience of the
students attending on public wor-
ship.

(3.) Reading or Northampton
would combine these different ad-
vantages.

2. Accommodations.

(1.) It will be wise not to incur
expense in building till the college
be established: it is not elegant
structures, but eminent and la-
borious professors, that will be the

glory and stability of the insti-
tution.

(2.) If convenient rooms can-
not be rented, the professors, as is
the case in some of the Dutch uni-
versities, at first can instruct the
students in their own houses.

(3.) The students will find
lodgings in the town, as is the
practice in the Scottish and Dutch
universities, and, if it should be
necessary, boarding houses could be
provided for them.

(4.) The professors might be
willing to accommodate with
board and lodging such students
as their parents choose to be pe-
culiarly under their eye.

(5.) Should the college prosper,
necessary buildings could then be
erected, as well as additional pro-
fessors introduced; but much mo-
ney should not be spent in build-
ings.

Eighthly.—Discipline and Go-
vernment.

1. It should be liberal.
2. It should be strictly observed.
3. It should consider good moral
conduct as absolutely necessary.

4. It should render the college
incompatible with the abode of
idlers.

When the institution has arrived
at a state of maturity, and the
professors consider it advantageous
to confer literary honours on those
students who distinguish them-
selves, the liberal and free govern-
ment of Great Britain cannot re-
fuse to grant authority for that
purpose to a college designed for
the learned education of so nu-
merous, so respectable, and so en-
lightened a body as the Protestant
Dissenters of England, who by the
severe and illiberal laws of the
universities and other public se-
minaries, are precluded from ob-
taining the advantages, and shar-
ing the honours of these institu-
tions.

**THE PRIDE OF INTELLECT A BAR
TO THE RECEPTION AND BLESS-
INGS OF THE GOSPEL.**

"EVERY specimen of human nature is interesting," as it serves to develop the nature of mind, and the true attributes of our rational being. But there are some men who have stood forth in the picture of human history with such boldness of delineation, and so marked a character, that we dwell on them, in our contemplations, with a partial and admiring feeling; they seem to embody in themselves the history of our whole nature, and to bear upon their front all the characters of human greatness. As their minds unfolded, all the stamina of intellectual greatness gradually evolved; and, in the maturity of their intellectual growth, when the character was formed, and the puerilities and feebleness of early youth had given place to the manliness and energy of ripened years, they called forth the reverence of their peers; and, as though born to command, have taken as by right, and at the same time by the common suffrage of those around, the foremost place in their own sphere. And every sphere has been theirs; for they have no sooner been called from one range of life, or line of thought, to another, than, by the diligence and energy of intense thinking, and the superiority of gigantic powers, they have at once passed through all the forms of scholarship, till they have taken the chair of presidency; for they felt no awkwardness in the novelty of the line upon which they had entered, nor were they awed by the difficulties of the eminence at which they aspired. To men of such a character of mind, there is nothing that seems appalling by its magnitude, or impracticable by its intricacy. The difficulties of their career are the stimulants of their greatness. Their patience of in-

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vestigation, their acute discernment, and their firm-jointed energy, can unravel the Gordian knot. Their eagle eye never winks, their eagle pinion never tires, their eagle spirit never quails. Their bold independence, and their intellectual greatness, clear a path-way through the most obstructed regions: nature lies open to their investigations, science displays its mysteries to their gaze, and mankind retire before the speed of their career.

It not unfrequently happens, also, that, in men of this class, much is seen to esteem, as well as to admire. Amiable in the circle of their friends, warm in their attachments, independent in their conduct, and liberal in their principles, we delight to dwell upon their domestic and private character, as much as on their intellectual greatness. That greatness is softened, and appears to more advantage combined with their urbanity; and the milder affections shine with a purer brilliancy reflected from minds of so superior an order.

But how often, amid all this array of excellence, and all this magnificence of character, is there yet one thing lacking; and this one thing precisely that, which is essential to the finishing of character, essential to the very principles of *solid* excellence. The Apostle's appeal is confirmed—"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are; that no flesh should glory in his presence." But why is this one thing wanting? Why, amid elements of greatness, and aspects of excel-

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lence, is this one important, lamentable deficiency, so often found? The grand spring of irreligion and hostility to the gospel consists in moral depravity: that depravity acts in various ways; but, in the case of those to whom we are now referring, it operates with a super-added force, by the pride of intellect.

To detect depravity in any of its disguises, to trace its operations, and to guard against its influence, are objects of the highest importance. That the pride of intellect is one form under which it exerts its influence, is evident to the slightest observation; a form the more specious, as it can assume the attitude of humble and rational inquiry, in its most sceptical questionings; a form under which it often acts on superiority of intellect; a form which it often bears in the mere pretenders to mental greatness; and a form against which the Saviour seems particularly to direct his words, when he says, "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Luke xviii. 17.

The pride of intellect forms a bar to the reception of the gospel, as the gospel rests simply on the *testimony* of God; as its truths are to be received implicitly, and not to be discovered by independent investigation. The poor and the illiterate are compelled to receive their information on the testimony of others. Their limited knowledge is not the result of personal investigation; the principles on which they act in common life, they have admitted, without a direct understanding of their nature; and their judgments are formed, not so much on the proofs which create conviction, as on the mere *sentiments* which prejudice or custom has clothed with authority. Hence they readily receive divine truth, if they receive it at all, on divine testimony. Long accustom-

ed to credit the testimony of men deemed wiser than themselves, on every one of those numerous subjects which are within their observation, but without the sphere of their investigations, they have no hesitation in bowing implicitly to the testimony of God. They rightly judge, that if they trust to the testimony of man, the testimony of God is greater.

But the individuals to whom this essay particularly points, receive little on the testimony of others. They have investigated nature and science for themselves; they have been accustomed to examine the proofs of every subject, and to philosophize on all the themes of knowledge. But in religion they are commanded to lay aside the proud investigations and hesitating questionings of philosophy, and to sit as the humblest, poorest, weakest disciples, and "learn of Christ." On pain of forfeiting it altogether, they are commanded to receive the kingdom of God as little children. To them these are hard sayings. They would come to the Bible willingly as an elementary book to assist them in reaching the sources of independent inquiry, and to direct how they may, by their own scrutiny, discover the truths of religion: but to sit down to examine and receive its testimony, to obey the truth, however dogmatic the instructions which convey it, revolts all their pride. Though on a level with the weakest as sinners, they wish to be distinguished from the weak and the foolish, even in the reception of that message which proclaims pardon, and of that revelation which makes known redemption.

But though discovered by testimony, could they, after the revelation of divine truth, subject it to the scrutiny of their philosophic inquiry, and prove it by the rules of philosophic demonstration, they would be less reluctant to ac-

quiesce in the evangelic message. The *mystery* that invests divine truth is another objection to its acknowledgment by this class of men. It will submit to none of the ordinary processes of philosophic investigation. It is beyond even their sphere, enlarged as that sphere is ; it is above even their elevation, high as that elevation is. Their energetic minds sink into the weakness of infancy before it, and even their grasp of intellect is too contracted to take in its scope. They may make experiments on nature, they may explore the regions of the visible universe, they may demonstrate the problems of science, and philosophize on the phenomena of intellect, and in all these departments they may spurn the mere *avoc̄ion* of the wisest. But the themes of the Bible are so foreign to all that scope in which human intellect has been accustomed to range, that it would be absurd to employ the rules of philosophy or metaphysics, to discover the consistency, or to demonstrate the foundations of revealed doctrines. God is infinitely above our comprehension ; we cannot conduct, with any certainty, an *a priori* argument, in regard to the essential attributes of his being : and when he reveals himself, or makes known his purposes, we must receive his testimony as little children ; here we cannot be philosophers ; in this school the rich and the poor, the wise and the simple, must be on a level. As the child receives, on the ground of parental testimony, many things he cannot at present comprehend, much less demonstrate, but which in subsequent life appear to him perfectly simple and evident, so must we receive the testimony of God ; and what we know not now, we shall know hereafter. " This is the testimony of God, that he hath given to us eternal life, and this life is

in his Son." The poor and humble receive this testimony, for they feel their need, and are satisfied that God is true : the philosopher investigates it, and argues upon its statements, and perhaps disputes them ; for he has been accustomed to demonstration, and although he finds in scripture truths, for the demonstration of which he has no means or *media*, and for the scrutiny of which he has no faculties, yet the testimony of God himself does not satisfy him.

If any thing can still farther startle the pride of intellect, it is the *authority* with which the gospel addresses us. It does not stoop to explain the *modes* of truth ; nor does it usually assign the *reasons* of the facts it states, of the plans it develops, or of the doctrines it makes known. Yet it does not so much as allow us to question or to doubt. It charges every objector as unacquainted with truth, and as making God a liar. Like Him whose love it records, and by whose Spirit it was inspired, it teaches " as one having authority."

Where the pride of intellect exists in all its power, that candour will be often found which is amiable in its aspect, but which, in fact, springs from indifference to divine authority. On the most important truths, difference of sentiment is pronounced of no consequence. If, for instance, one of these individuals thinks that scripture phraseology favours the idea of an atonement for sin, offered by a Mediator, and the ground of our acceptance with God, yet he views it as a point on which another may differ from him with perfect innocence and safety ; whereas, if the doctrine be scriptural, it is proposed to our faith by the authority of God, and a reliance on its statements is essential to salvation. But divine testimony being lightly esteemed, it is imagined that its

evidence may be counterbalanced, and that the mind may, with perfect innocence, withhold its assent. The understanding which is energetic to explore and free to decide on other subjects, is allowed to disdain submission to the bare testimony even of God himself. It may be that prejudice is startled by the revelations of the gospel, that some established modes of thinking are overthrown by them, and that reason is left halting behind, as the spirit of inspiration leads on to the view of invisible and heavenly realities; yet every accredited revelation comes clothed with the authority of truth; and, resting on the assertion of Deity, though we should have no faculties to comprehend its mysteries, or though we should have no principles on the ground of which we can argue its truth, it claims the acquiescence of reason, and the prostration of the mind. At such claims the pride of an unsanctified understanding revolts; for it disdains to be authoritatively dictated to, even though it be by Deity himself.

The unbelief, the indecision, and the indifference superinduced by the overweenings of the un submissive understanding, are effectual bars to the reception of the gospel as a system of truth, and of its blessings as a system of salvation. If the humble posture of the disciple be not voluntarily assumed, the character of the disciple is wanting, and the privileges of a disciple will be withheld. Nor is there any thing harsh in the sentence which excludes the unhumbled spirit from the kingdom of God.

We have said that the pride of intellect is one form of depravity; and it is easy to shew, that when it acts in a rejection of evangelical truth, or even in indifference to it, it is the indication of a lamentable deficiency of character. Such an

operation of intellectual pride is of itself a proof of deep depravity of nature. There may be much that is amiable and moral, and in that very indecision with which divine truth is regarded there may appear much that is modest; but if Deity speaks—and these are the very men that have, as effectually as others, defended the outworks of Christianity—if Deity speaks, who can be undecided without being awfully guilty? who can suspend his assent without the most criminal obstinacy of mind? If there had been the love of God in his heart, if there had been a reverence simply of his authority, there could have been no hesitation, nothing unyielding about the mind of a disciple. When scripture pronounced all men guilty as sinners against God, the deepest solicitude, and the sincerest grief, ought to have been at once produced; and thus humbled, there ought to have been an earnest desire for some farther discoveries of the divine intentions, and a willingness to obey any intimations of the divine will, and much more to acquiesce in any revelation of divine mercy. And when a Saviour was revealed, and all the wonders of grace were unfolded in the gospel, every feeling of gratitude ought to have been inspired, together with an earnest desire to be re-instated in the favour of God, and restored to his likeness. The message of the gospel should have been received with such meek submission, with such simple faith, and with such overflowing thankfulness, as would never once have suffered the pride of intellect, with its unhallowed hesitations, and its criminal indecision, to interfere.

If virtue be not bottomed on the principles of religion, if the lovely and amiable do not spring from the love of God, they are mere surface-adornments, and can be of no value in the sight of God.

What is all the external, moral, and social excellence of that man whose eye has never moistened, and whose heart has never become contrite, under the idea of having violated the divine commandments? And what is contrition itself, if it do not lead us to receive that message of mercy, which God in unmerited goodness has sent unto us? if we turn away from Him who speaks from heaven, mingling the expressions and tears of fatherly compassion, with those of divine authority? And where is the loveliness of an amiable disposition, if the grace of Christ do not melt the heart, if his excellence and love do not attract the affections, if he be not esteemed the chief among ten thousand? There must be a radical fault in that mind which is disinclined from the gospel; there must be a deadness in it most criminal, an alienation most unnatural. When the pride of intellect acts thus, there is in fact a virtual rejection of the gospel. Under the forfeiture of eternal life through transgression against God, that mercy and that forgiveness which are revealed in the scriptures are refused. The mercy of God may be pleaded; there may be a vague, perhaps a confident reliance upon it: but when mercy displays its own methods, and proffers its blessings through a Mediator, the medium is neglected, and the blessings themselves are unsought. After this there may be a pertinacious adherence to that confidence in mercy which has previously possessed the soul. Mercy may be still viewed as indifference to the claims of justice and holiness, as the pitifulness of unprincipled weakness, as a blind and indiscriminate, and unlimited amnesty. Forgiveness may be expected, and yet declined as offered through a Saviour; and ultimate salvation may be expected, whilst the professed salvation of the gospel is

refused. This is a pertinacity which, in the face of scriptural declaration, will not believe that there is no other name, given under heaven whereby men must be saved, than that of Christ—which will not come to Christ, that salvation may be obtained.

Such a want of acquiescence is to pour contempt upon the wisdom of God, to under-rate the claims of his justice, and to despise the riches of his mercy; as if a creature, who, perhaps, can demonstrate a few mathematical truths, has investigated some secrets of nature, and is capable of philosophizing upon abstruse points in metaphysics, might dispute the plans of God, and prescribe modes and rules and laws to his mercy. Bold presumption! lamentable abuse of talent and knowledge! “Where is the wise? where is the disputer of this world? Hath not God made foolish the wisdom of the world?”—“Christ crucified is the power of God, and the wisdom of God to salvation.” But “whosoever receiveth not the kingdom of God as a little child, shall in no wise enter therein.”

ROFFENSIS.

QUERY ON A CALL TO THE
MINISTRY.

To the Editors.

I AM a deacon of the Independent Church where I reside; I have been often importuned to assist in exhorting the congregation by way of sparing our minister, who is in delicate health. Now, Sir, I am confident that a man is never so apt to mistake as when he is to be the judge of his own abilities; and I would fain therefore appeal to maturer, and more disinterested authority. I take the liberty of asking, through the medium of the Congregational Magazine, what are the essential requisites in a preacher of the gospel.

Mathyre.

POETRY.

LINES

Addressed by a Brother to his Sister, on witnessing her deep distress, under a calamity that had befallen their family.

"Why are ye so fearful?" "How is it that ye have no faith?"

How oft in the ocean of life,
Does billow on billow arise,
While the winds with soul-harassing strife
Spread clouds of dismay o'er the skies.
Then the sail of prosperity torn,
We are left with the tempest to cope,
And scarcely (our state's so forlorn)
Find ground for the anchor of hope;
Yet still with the compass of faith,
And the line of deep counsel on board,
We may smile on the whirlpool beneath,
Assur'd that our Pilot's the Lord.
O then let us never mistrust
Him, who still in the steerage is laid,
Tho' he seem to be sleeping at first,
He will rise when we call for his aid ;
"Ah, why did ye fear?" he will cry ;
Then rebuking the tempest with speed,
Our dangers and terrors will fly,
And a calm of fresh comfort succeed.

REFLECTIONS

On the sudden death of a pious Friend.
How sweet that sleep that wafts the pilgrim's soul
So quick from earth's dark course to heaven's bright goal !
That weary saint, how eminently blest,
Who wakes from partial to eternal rest ;
Springs from that couch whence darkling dreams arise,
To light's wide realms of pure realities ;
Where thro' mortality's dim glass no more
His ardent eyes magnific plains explore ;
But clear'd from every film, dart all their rays
Full on perfection's emanating blaze.
Absorb'd in joys ineffably sublime,
Shakes off the cumbrous cares and pains of time ;
Joins myriads gathering round the crystal throne,
And makes their scrup melodies his own.
For him (deep dwelling in the house of woe)
Shall piety her tears of sorrow show ?
Why mourn that such have more than conquerors prov'd,
Thro' Him who died to show how much he lov'd ?
Rather, with suppliant warmth to heaven I cry,
"Their death be mine, and mine their victory."

MEDITATION I.

NIGHT.

Night draws her sable curtain—all around
Is solemn silence—no discordant sound
Invites the listening ear—all tumults cease,
And nature seems to whisper, "sleep in peace."

To me, oppress'd with lassitude and pain,
The sweet command, alas ! is urged in vain.
Weary and faint, I lay my aching head
Upon that pillow whence repose is fled.
Yet still supported by that guardian pow'r,
Whose presence cheers the lonely midnight hour,

Tho' no soft slumbers close these languid eyes,

Tho' sleep with all its balmy comforts flies,
Fair smiling hope shall dwell within my breast,

And sooth my agitated soul to rest,
And faith in radiant colors shall display
The glorious regions of eternal day.

MEDITATION II.

MIDNIGHT.

Off in the silent watches of the night,
Excursive fancy takes her airy flight,
And to my mental eye, in colors bland,
Paints the fair prospect of the promised land.

The heavenly Canaan on whose halcyon shore
No tempests threaten, and no billows roar ;
But all is joy, and harmony, and peace,
And sorrow, sin, and death for ever cease.
Oh ! blissful heaven ! on my ravish'd sight
The prospect opens—what a glorious light !
'Tis not the sun of nature—no, 'tis He
The sun of righteousness, who died for me !
Who sends celestial messengers to bear
My wandering spirit thro' the fields of air,
Myriads of glorified attendants wait
To guard my passage thro' the heavenlygate ;
With waving palms and golden harps they come

To bid the favor'd stranger welcome home.
My eager eyes the happy realms explore
In search of lov'd companions gone before ;
And see ! advancing with th' angelic throng,
And joining in the universal song,
Parents and friends belov'd, who joy to see
A kindred spirit from its bondage free.
Ah ! visions of delight, remain a while,
Cheer my sad heart, the tedious hours beguile ;
Inspire my drooping heart with hope and love,

Till I the blest realities shall prove ;
Quit this dark prison for those realms of light,
Where peace for ever dwells, and faith is lost in sight.

REVIEW OF BOOKS, &c.

Two Letters to the Rev. Dr. Chalmers, on his Proposal for increasing the Number of Churches in Glasgow. Second Edition, enlarged. With an Appendix, containing Thoughts on the Increase of Infidelity, and a Letter to the Editor of the Edinburgh Christian Instructor. By J. A. Haldane. Edinburgh, Black ; London, Holdsworth. 1820.

We fully intended to notice these very excellent letters, when they were first published under the name of *AN OBSERVER*; but were prevented, in consequence of several numbers of our work being occupied with the same subject about the time of their appearance. We are glad of the opportunity afforded us by a second and improved, as well as enlarged, edition, of introducing them to the notice of our readers.—We beg leave, in the first place, to assure them, that the pamphlet is not devoted to the merits of a local proposal, in which the city of Glasgow alone is concerned; far less is it employed in detracting from the well-earned fame of the celebrated individual to whom the letters are addressed. There is nothing of locality in the pamphlet, and the fullest justice is done to the character and talents of Dr. Chalmers. It is a scriptural, enlightened, and able examination of the nature of that provision which is made by the state for the religious instruction of its subjects, on the principles which Dr. Chalmers himself had laid down in his well known Treatise on the Evidences of Christianity. In the truth and importance of those principles we have the strongest confidence, and are perfectly satisfied that the legitimate and rigid application of them must not only

unsettle but demolish the foundation of every secular establishment of Christianity, and would soon place Dr. C. in very different circumstances from those in which he has hitherto appeared. We should like to see Dr. Chalmers employed in a defence of establishments on those principles.

"In him (says Mr. H.) we recognize, not the official defender of his church, but the avowed champion of truth, who appeals to the Scriptures alone for his views of the doctrine of Christ; who, in the true spirit of philosophy, sits down to his Bible, professing to lay aside all preconceived notions, and, as the humble scholar of Jesus, to be desirous of knowing his will, how muchsoever it is opposed to the prejudices of his age and country. The opinions of such a man are entitled to high consideration: and if unhappily he has been misled on any subject, for his own sake, as well as for the sake of others, his attention should be called to the voice of truth."—pp. 4, 5.

We are convinced the discussion would be highly beneficial to himself and to the community; and though some of his professed friends think that it is "*wise to avoid being drawn into the controversy respecting establishments,*" we are sure Dr. Chalmers does not value himself on the possession of this wisdom, which partakes more of the nature of craft, or of conscious imbecility, than of enlightened and conscientious principle.

Mr. H. examines very accurately Dr. C.'s reply to the political reasonings of Adam Smith, and shows that the importance which the Dr. attaches to the analogy between state encouragement of education, and the propagation of Christianity, is quite unfounded. The sentiments of the following paragraph are not more just in themselves, than amply supported by the temper of the present times.

"It may be said, Christianity, as well as education, is conducive to the welfare of society, and that to encourage it, is there-

fore a legitimate object of human legislation. But, certainly, we are not entitled to modify the laws of God for any political purpose; and his laws, as recorded in the New Testament, are not applicable to a national church. The greater the influence of Christianity on society, the more careful should we be to preserve it pure and unadulterated. It is not the name but the reality of religion, which promotes the happiness of society; and the very nature of the religion of Jesus precludes the possibility of its union with the state. Every national religion, like other civil establishments, must be maintained by the sword. What would become of the churches of England and Scotland, if compulsion were withdrawn? I am afraid that the clergy would get but a poor account of their tithes and stipends. In fact, to withdraw compulsion, would be to abandon the national church. Now, the religion of Jesus cannot be promoted by force; it addresses the conscience, and force cannot reach the conscience. Hence, says the apostle, 'the weapons of our warfare are not carnal; and the Lord most explicitly declares, "all that take the sword, shall perish by the sword." I do not stop to inquire what aspect this declaration bears towards national churches, avowedly established and supported by the sword of the civil magistrate. I merely observe, that a system capable of such support may retain the name of Christianity, but it is essentially different from the religion of Jesus.'—p. 11.

In these times of trouble and of danger, we have heard of no Dissenters proclaiming their fears for the church to which they belong; but the least appearance of danger or tumult excites alarm in churchmen for their beloved establishment. What is the explanation of this? The confidence of the Dissenters is placed in the strength of their *principles*, and the mutual attachment of those who profess them. The confidence of Churchmen is placed in the *support of the government and the laws of the land*. A large portion of the people of this country are not more attached to the church by law established, than to the Court of Exchequer or the Board of Excise; and coercion alone makes them submit to the exactions of the one as well as to those of the other. Acts of Parliament, state-prosecutions, fines and imprisonments are employed

in both cases. Smugglers and infidels are alternately the objects of punishment. The former we leave without regret or complaint to the vengeance of Caesar; the latter, whatever a worldly church may require, Christianity leaves to 'the vengeance of God.' To confound the two together as evils of the same kind, and requiring the same means of redress or suppression, discovers, we think, very mistaken views of civil policy, as well as of Christianity.—The first of these letters concludes with a well-written address to Dr. C. and an eloquent declaration of the writer's confident expectation of the future triumph of his principles.

'Did I possess the eloquence of Dr. Chalmers, I would say to him, "turning away from the beggarly elements of a state religion, let us remember Him who said, 'My kingdom is not of this world.' I would remind him of the glory and spirituality of the religion of Jesus; I would tell him, that "his single object with the men who are within reach of his hearing, ought to be, "that they shall come to the knowledge of the truth and be saved;" that "the mind and the talents" of the ministers of Jesus ought not to be withdrawn "from their own peculiar objects, by the overwhelming accumulation of civil and secular duties," laid as a matter of course by government on their clergy: I would exhort him, instead of remaining among those who are in danger of sinking "down into officers of police, or drivelling subordinates to the mere arrangements of state and city regulation," to leave such employments "to the loyalty of political subalterns, in the low game of partisanship, or of whippers-in to an existing administration." I would admonish him, instead of employing the talents with which God has endowed him in support of a system such as this, to turn them to the elucidation of Scripture on the subject, and to join in the cry, "Come out of her, my people."

'We live in an age when the experience of the world is rapidly leading mankind to perceive, that national religious establishments are injurious to society. Trade was formerly shackled with monopolies, and bounties, and drawbacks, and prohibitions, and the merchants of those days "honestly believed" that an alteration of the system "would reach a blow" to the commerce and power of the country. The happy effects of a more liberal polity now begin to be felt; and the merchant from regard to his

own interest, as well as to that of his country, rejoices in the change. The time is fast approaching when Christianity shall also be disentangled from the monopolies, the prohibitions, the bounties, and the drawbacks by which her progress has so long been retarded. Already she is pluming her wings for flight, and ere long, exalting in her native freedom and purity, will bear the olive-branch to every land, and crown the world with her choicest blessings. Her timid friends may start, when they behold her no longer supported by what they honestly believed essential to her prosperity; and the hoary statesman may anxiously enquire, how the world can be ruled without the aid of a civil religious establishment? But the fears of the one will be lost in admiration, and the other will find himself relieved from half the cares and toils of government."—pp. 21, 22.

The second letter prosecutes with great vigour and address the *argumentum ad hominem*. Dr. Chalmers's principles and words are quoted, and applied with unusual success to the subject in hand; and if there is a failing in the application, we should be glad to see it pointed out. As Dr. C. appeals to the, "What readest thou?" in opposition to the, "What thinkest thou?" or, appeals to the question of *fact* rather than of *hypothesis*, Mr. H. very properly asks him, where any thing is to be read in the New Testament on the subject of establishments.

"Now, Sir, I would ask, is there one passage in the New Testament which contains a warrant for a civil religious establishment? How can it be accounted for, if national churches are agreeable to the will of God, that his word contains neither precept nor example in their favour? It is true, that the gospel was in the beginning preached to the poor, and that among them it had the greatest success; but God could easily have shewn us the efficacy of human authority in protecting it, and extending its dominion. This would have served as a model for future ages; but as there is nothing of this kind to direct us, we ought to view all our speculations on the benefits arising from a state religion with great suspicion. Our Lord proved that polygamy was unlawful, because *from the beginning it was not so*. The same argument demonstrates the unlawfulness of national religious establishments; *none existed in the beginning of the gospel*.

" You will admit that the subject is momentous, and involves most important con-

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sequences. It is not a local or temporary question; in every country where the gospel comes, its decision must either greatly promote or retard the progress of truth. Are we then, on such an occasion, to forsake your favourite maxim, 'How readest thou?' and by substituting, 'What thinkest thou?' to 'comit ourselves to the endless caprices of the human intellect?' No, Sir, we will remember that 'we must bring with us the docility of a child, if we want to gain the kingdom of heaven. It must not be a partial, but an entire and unexcepted obedience. There must be no garbling of that which is entire, no darkening down of that which is luminous, no softening down of that which is authoritative or severe. The Bible will allow of no compromise. It professes to be the directory of our faith, and claims a total ascendancy over the souls and understandings of men. It will enter into no composition with us, or our natural principles. It challenges the whole mind as its due, and it appeals to the truth of heaven for the high authority of its sanctions. 'Whosoever addeth to, or taketh from the words of this book, is accursed,' is the absolute language in which it delivers itself. This brings us to its terms. There is no way of escaping after this. We must bring every thought into the captivity of its obedience, and, as closely as even lawyer-stuck to his document or his extract, must we abide by the rule and the doctrine which this authentic memorial of God sets before us.'"^{*}—pp. 24, 25.

However the man who reasons from expediency may get the better of this argument, we are satisfied that unless Dr. C. abandons the main principle of his religious system, he never can disentangle himself from the toils into which he has inadvertently fallen. We might go on quoting with unqualified approbation every succeeding paragraph of this excellent pamphlet, the circulation of which, on account of its sentiments, its ability, and its Christian spirit, we desire most earnestly to promote. We must, however, make room for another passage, in which Mr. H. expresses our sentiments of the effect likely to result from such defenders of establishments as Dr. Chalmers, and what we know to be the opinion entertained of him by those in his own church, who, in

* Evidence, &c. pp. 245, 6.

" I observe with pleasure the liberality and kindness with which you speak of Dissenters, and rejoice in believing that this spirit is rapidly gaining ground. I rejoice in this on two accounts. The more such a disposition prevails, there will be the less temptation to that bitterness, and wrath, and clamour, and evil-speaking, which are so hurtful to society, and so unbecoming in those who hold the faith of Jesus. But I rejoice in it principally, because I view it as the harbinger of the approaching downfall of that system, which is the great bar to the general diffusion of the gospel. The labourer who has borne the burden and heat of the day, observes with satisfaction the sun declining in the west; while he feels himself relieved from its scorching rays, he is reminded that his task is nearly over, and that the shadows of the evening will shortly dismiss him to his cottage and repose.

" To high churchmen your defence of civil establishments of religion must appear treachery to the cause; for you not only speak of Dissenters with kindness; but consider them as an appendage to national churches, without which they would be completely inefficient. ' We look on them (you say) as indispensable friends, whose services we cannot spare: with a single view to the moral and religious character of our people, we hail Dissenters as our best and most valuable auxiliaries.' You think if the national church ' were armed with such a power of intolerance as would enable it to crush' Dissenters, ' it would prove a curse to the country; the religious establishment ' would soon be overrun with indolence and corruption.'

" This, Sir, is a novelty in the annals of a state religion. I do not mean that these sentiments are peculiar to you; but they are of very recent date, and imply such a departure from all those principles which gave birth to civil religious establishments, and which are recognised in the standards and confessions of national churches, that their prevalence may be considered the certain prelude of the downfall of the system. High churchmen, whose minds are tinted by the philosophy of the subject, look on Dissenters as a kind of privileged rebels, who disregard the important prospect of being subject ' to the powers that be.' They are not sufficiently acquainted with the doctrine of Scripture to know, that while civil government is declared to be the ordinance of God, so far is the power of the magistrate from extending to religion, that the disciples of Christ are expressly forbidden in this respect to acknow-

ledge any human authority, Matt. xxiii. 9.
xxii. 21."—pp. 46—48.

The Appendix contains some remarks on the apparent increase of infidelity, and on some of the measures which have been employed to suppress it, in which we quite accord, and wish that they had been a little more extended. Established popery was the parent of infidelity and atheism on the Continent. How far established Protestantism may have a tendency to gender the same evils in Britain we shall not here pretend to say. But certainly a large body of secular clergy; universities overrun with impiety, scepticism, and licentiousness; and the public farces which are often exhibited by the great, pretending zeal for our holy religion, merely to awe down the mob, who are too sagacious not to detect the lying hypocrisy preached by their superiors, can scarcely be said to have the most remote tendency to advance the religion of Jesus. To the constitution of our country, we offer the homage of our most devoted civil obedience. In its support we will most gladly venture, and sacrifice all that is valuable to us as men. But by that constitution we beg to be understood as meaning, not the incorporation of church and state; but the King, Lords, and Commons of England. These, we trust, will survive the rage of revolutionary demagogues, and the plots of gloomy assassins; and will remain the *deus et tutamen* of our country when " the iron and the clay, the brass, the silver, and the gold," the temporal and spiritual powers which have been blended together, " shall be broken to pieces, and become like the chaff of the summer-threshing floors, and no place be found for them."

At the end of the pamphlet is a letter addressed to the " Editor of the Edinburgh Christian Instructor," in which the first edition of

these letters was reviewed, in the customary style of that publication, when any thing inimical to established presbytery comes in its way. We may just take this opportunity of observing that from that work we have of late derived some additions to our stock of experience. It has taught us that the spirit of established Christianity is the same all over the earth; and that under the black gown and apparent simplicity of an "assembly-man," may be covered up as much of the pride of superiority, and the spirit of persecution, as ever dwelt in lawn sleeves. In the following paragraph Mr. H. notices the kind of argument with which his pamphlet was assailed by these mighty men of valour.

"Reviewers have sometimes been charged with not reading the books which they criticise; but of late I have begun to suspect, that they do not always read with attention their own libinations, and in consequence are apt flatly to contradict themselves, and to neutralize their most cogent remarks, by introducing others which palpably subvert them. Thus the reviewer of the Letters informs us, that the writer 'has never touched that single point with which he professes to grapple,' (viz. the proposal for building an additional number of churches,) and yet he tells his readers in the following page, that 'much labour is employed to convince us, that it would be a mighty mischief, were more places to be built in connection with the established church.' If you are able, Sir, to reconcile these assertions, you need not be afraid of being surpassed in 'skill' by Independents.

This corresponds so completely with the treatment which we have experienced, that we could not resist quoting it. All the world should be informed, that the Editor of a *Christian Instructor* avows that he inserts eulogiums on pamphlets before he has read them, and which, when he reads he cannot defend; answers to publications which he has never consulted; and pretends to pity and to despise that which he is determined not to see, and is conscious

that he cannot meet! We are thankful we have been taught to reason at another forum, and have learned our religion in a different school.

SERMONS ON ACADEMICAL INSTITUTIONS.

Art. 1.—*Education for the Christian Ministry, &c.* By W. Chaplin.

Art. 2.—*Academical Institution, &c.* By W. Roby.

(Concluded from page 209.)

WITH respect to the internal management of our academies, interference would be unseemly; and, happily, we have no temptation to break through the restraints of delicacy, as we are well satisfied, that, under all the circumstances of the case, they are well conducted. The business of presidency and tuition is committed to pious, conscientious, and able men, whose characters and past successes afford ample security against negligence or failure. But there are peculiar difficulties connected with the discipline of these institutions, which ought never to be lost sight of, when their qualities and effects are under consideration. They are designed for *men*, and men require a very different treatment from children; they are intended for *converted* men, and these demand a different legislation from the world at large. They are entitled to a freer scope, and a more liberal confidence; restraints must be imposed, and yet every restriction seems to imply a virtual questioning of their renewed and spiritualized state. From this peculiarity of their characters and qualities, arises, however, a deeper and more sacred obligation to self-discipline, and to mutual vigilance and correction. Here, we conceive, the matter must ultimately hinge; and on this point the success or failure of academic instruction will mainly turn. Able and

affectionate tutors may offer the wisest counsels, and the soundest instructions, but the effectual reception and success of these must depend upon the close, continued, and painful exertion of the student. We have adverted before to the disadvantages under which the latter labours, not so much from the deficiency of his knowledge, as from the loss of early pliability, and the non-possession of the habit of application and retention. These defects can only be overcome by strong and conscientious resolution, severe labour, and patient industry.

If we are asked to give a precise definition to the general expressions, labour and industry, we answer, that they are relative terms, and must be determined by circumstances; but we will cite two instances which have fallen under our own inspection, and which may tend to illustrate our meaning better than elaborate definition. We have had occasion to watch, at different periods, the progress of two clever youths at one of the London public schools, in their way up to the highest honours its Directors could bestow; they were not on the foundation, but they attended daily as scholars, paying a very moderate sum for, probably, the finest classical tuition in the world. They both gained the gold medal, and both laboured indefatigably; but of one of them especially the labour was incessant. For, we believe, a whole year, his latest hour of rising was five: during every interval of time, his mind was revolving, and his lips silently repeating, the Iambics and Hexameters which were the allotted task of the competitors for the prize; he was in a state of continued abstraction, and, but for the anxious vigilance of his parents, his constitution, not being very strong, must have sunk under his mental labour: his Greek and Latin verses are now before

us, and, by their excellence, fully merit the two medals, gold and silver, awarded by his masters. His age we have not, at the present moment, the precise means of ascertaining, but it was under seventeen. The other instance was that of a young man at one of the Universities, who, after having obtained the usual honours and rewards of his particular college, aimed at, and carried off the highest distinctions of the whole body. His resolution was taken; he had, towards the close of the assigned term, blended night with day in study, and with a frame naturally somewhat feeble, and exhausted by labours and vigils, entered the Senate-house, to the encounter of men, high in talent and reputation, and eager as himself in expectation. Another was, we believe, previously considered by the majority of the tutors as standing fairer than himself for the first place in honour; and the tutor of his own college, remarking his shattered state, said to him, ' You have established your character with us, and though we shall lose some credit by your absence, I recommend you, in your present condition, to decline the contest.' This considerate counsel was respectfully, but firmly, rejected; the determination was fixed, and life was staked upon the issue. During the hours of examination in the Senate-house, the strong workings of his mastering mind gave him vigour of body; but when he left it, at the allotted intervals of rest and refection, he was supported helpless from his sedan, and, when seated, sunk back in his chair, all but lifeless, till restored by cordials. He triumphed at an early period, and, before the final decision, he had far outstripped all competition, and was ' bracketted alone.' He stood the highest on the scale, and gradually recovered his accustomed health.

Again we request that we may not be misunderstood ; we do not quote these instances for implicit imitation ; we admit, we enforce, the primary necessity of the 'chief concern,' and we entirely feel the incompatibility of this absorbing attention to secular acquisition and fame, with the care of the soul ; but we have pointed to these facts, as shewing how hard and anxious a task is the acquisition of learning, and as indicating how painfully and exhaustingly the summits of science are attained.

There is one circumstance of disadvantage connected with late acquisition, that we are anxious to point out, because we think it of much practical importance. The early student is accustomed continually to look forward, and to consider every step that he takes, as only preparatory to something in prospect ; he sees the field of science continually enlarging, and forgetting that it is his own mental expansion that gains him this extending view, he compares his positive knowledge with that of which he has but imperfect intimations, and is thus preserved from the error of over-rating his acquirements. But the late applicant to study is in danger of forming a different conclusion ; introduced to the elements of knowledge, he looks back to the season in which he was destitute even of these ; he is brought into a new and bright world, to which his powers of vision are inadequate, and his range of prospect is consequently limited, and his definition of objects indistinct and erroneous. Hence he is apt to exaggerate his acquisitions ; and since no man is willing to believe himself to have been entirely ignorant, the transition from nothing to something, is too often taken for the passage from something to everything.

On the subject of improvement in the general system, we have,

at present, but little to say. There are not a few men of wisdom and piety, whose minds have been actively and effectually employed on this subject, and the admirable institution at Mill Hill is the result of their exertions. They began in the right direction ; just so much of anticipation was provided for as might be safely ventured ; and we hope for important and gratifying consequences from this well-conceived establishment. But we wish, we confess, for something beyond this. Every thing that can properly be done by way of preparation, is now, probably, accomplished ; but we feel some anxiety that provision should be made for the completion of the studies of those few who show a marked and peculiar bent to the acquisition of learning. We are not proposing that such a regimen should be applied to every one, nor to many ; and we should, on all accounts, deprecate any plan, were such a scheme feasible, which aimed at making our ministers Bentleys and Porsons. But there are among our candidates men who have a singularly keen and decided bent towards the acquisition of learning and science, and it is for these that we are solicitous to secure the means of continuing their studies during a somewhat longer season of tranquillity and seclusion. We say explicitly, without, for the present, going into the details of our plan, that we should prefer a separate institution for this purpose ; but as the public mind is probably not yet prepared for so decided an innovation, we would merely ask, why something of the kind cannot be grafted upon our present establishments ? We would suggest the expediency of affording every possible encouragement to industry ; of distributing prizes, not such as shall gratify an empty vanity, but such as shall minister to usefulness, such, for instance, as a really valuable col-

lection of not easily accessible books, to those who, by their steady application, and by their positive acquirements, shall have deserved them. Let an extended period of instruction be allowed to those whose habits of study, and anxiety for farther attainments, may render them the legitimate objects of such an indulgence. Let every possible mean of acquisition be afforded to these individuals; and let them be distinguished, on their entrance into life, by the same honorary distinction which they must now travel northward to obtain. But we would earnestly caution against all trifling with such distinctions: let them never be bestowed where they have not been adequately and painfully earned; open no avenue to that empty, parading, unprincipled vanity, which reaches at honour without desert, and is amply satisfied, though the reality of learning be absent, if it have acquired, by the mere semblance, "the bubble reputation." Beware, especially, of making academic honours *things of course*; shun the injurious example set by the colleges of the Establishment, where we have seen the idlest of human beings enter the hall of probation, with the all but absolute certainty of not executing the smallest portion of his prescribed task, and leave it with the "blushing honours" of a Baccalaureate "thick upon him." Let there be no "*ægrotat*" degrees, but let all be hardly earned, and fairly given.

These desultory remarks have detained us too long from the very valuable sermons before us, both of which are very cordially recommended to our readers. Mr. Roby's is a remarkably judicious, scriptural, and well studied discourse on Ephesians iv. 11 and 12, from which important passage he takes occasion to describe the relation subsisting between Christ and his church; the officers which

he gave for the service of the church, and the special designs for which these officers were appointed. It is a marking feature of Mr. Roby's sermon, that it is strongly grounded on Scripture, though in one of his applications we feel rather inclined to take an interpretation differing from that which he has adopted. It would afford us gratification to see Mr. R.'s ideas extended to a size better adapted to their value and weight; he has evidently been cramp'd by close limits: the condensed matter of his sermon would well bear expansion. The following citation will give a fair specimen of the discourse.

"The character of the times, too, requires, in Ministers of the gospel, all the literary advantages which they can possibly collect. The present is an age of general inquiry and information;—of scepticism and infidelity;—of opposition to revealed religion in various forms. The adversaries of divine truths, at least several of them, are men of learning and ability. Is it not of importance, that they who are set for the defence of the gospel, should be capable of meeting them on their own ground?

"But the importance of preparatory studies for the sacred office, appears most directly from the advantages which the Christian Minister derives from sanctified literature: I say, from *sanctified* literature; for, if it be not sanctified, it becomes, like ecclesiastical ignorance, a curse to both the Minister and the church. It is impossible to calculate the evils that have arisen from those Preachers who have had literature without real religion. But, let learning be sanctified, and its advantages are great indeed. It not only qualifies a minister to study the religion which he teaches, in the languages in which it was first delivered, "in the words which the Holy Ghost teacheth," but it enables him to deduce hints from the original, which no translation can express; it renders him capable of detecting and exposing the erroneous criticisms of those who would pervert the oracles of God by what they call *Improved Versions*; —it furnishes him with the knowledge of ancient eastern customs, which explain passages of Scripture that would be otherwise unintelligible to us whose manners are widely different:—in one word, it enriches him with a store of general knowledge, every part of which may be applied to the clearer exposition of the evidences, the doctrines, the duties of revealed religion."

Mr. Chaplin has given us an able and animated dissertation, from I Timothy iv. 15, on the spirit and union with which the work of the ministry should be undertaken; the best methods of acquiring suitable qualification for it; the encouragement we have to adopt such methods, and the happy results which may be sought and expected. We shall not, of course, be expected to analyze a single sermon; but before we direct the attention of our readers to the following extract, we must indulge ourselves in saying, that if we had been among Mr. C.'s hearers, we should certainly have joined in the request for its publication. Addressing the tutors of dissenting seminaries, he makes an interesting appeal to their 'recollection of past success.'

"Such labours as your's have not been in vain in the Lord. To say nothing of the lights of former ages, look around you, and behold the living proofs of the high value of your toils. Think of the thousands upon thousands that are stately taught, and warned, and counselled, and edified by able ministers of the present day, and then reflect upon the large portion of influence and power which you, my friends, have been the means of infusing into the labours of those very men. In their daily studies and frequent preachings, it is you that still teach and advise. By a ceaseless kind of multiplication peculiar to yourselves, you are perpetually increasing the acts and services of your former years. By a sort of ubiquity entirely your own, you are labouring in our churches in different parts of our land; and although unseen, and in many places unknown, yet in reality and truth you are pouring forth blessings upon them because the channels were filled by you; and are continually shedding light upon the world, because the lamps were kindled and trimmed by you. It is by labours such as your's that God in his mercy furnishes his church with the instruments of its preservation and increase. You are distinguished in his hand as being under him the first movers of an impulse which is calculated to renovate a world. As the electrical stroke once given, extends itself to every conductor, and is felt where it is not seen; so it is from such as you that the healthful shock is given which society feels to the very extremities of its frame, and by which the moral atmosphere, charged with pestilence, is tempered and purified.

My friends and brethren, I congratulate you in the name of the Lord. And allow me to say that we will this day anticipate from you new ards, arising from the great encouragement of past success."

Meetings and sermons, such as these, must certainly have a decided tendency to lessen, and finally to destroy, any still existing prejudices against Academic Institutions.

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*The best Means of preventing the Spread of Antinomianism: a Sermon, delivered at Hoxton Chapel, at the Anniversary of Hoxton Academy, June 28, 1819, before the Associated Ministers educated in that Seminary. By the Rev. John Hooper, A.M. London, Hamilton, Westley, and Burton and Smith. Price 1s. 6d.*

SINCE language is the medium by which we transmit the conceptions of our minds to others, it is of the highest importance to guard against a vague and indiscriminate use of words. Nothing, perhaps, has contributed more to accelerate the progress of modern science, than that rigid and scrupulous exactness, in the selection and appropriation of terms, by which it is so happily distinguished. The philosophers of the day may vary in opinion and extent of research; but they have to a great degree one and the same vocabulary—a vocabulary in which certain words are recognized as the unequivocal and permanent signs of definite ideas.

Why, then, should not a similar precision attach to discussion of a theological character? Why is it, that the same epithet has one signification in the nomenclature of one section of the religious public, while it bears a meaning quite the reverse in another? Why should any one phrase possess in itself the two-fold power of censure or blame, according to the particular pen from which it proceeds, or the

particular class to which it is applied? To be a little less general:—why should not the words Calvinist, Arminian, Antinomian, invariably conduct the mind to the same common objects, and connect themselves with the same sentiments and feelings? To attempt any formal proof that they are not, at present, marked by this definiteness of application, would be to argue in defence of a self-evident proposition. It is an obvious fact, that, with many, Arminian and Calvinist, and Calvinist and Arminian, are convertible terms; and it is not more lamentable than true, that, while this latitudinarian state of things continues to exist, truth will never appear to full advantage, nor error be held up to the obloquy it merits. We long to see the day when things will be known by their own names, when professors of religion will cordially acquiesce in their respective designations, and when neither false judgment, nor ill temper, will be able, in the service of party interests, to alienate a single word from its established signification.

We have been led to indulge this train of thought, from a suspicion which presses somewhat painfully on our minds, that, in the use of the phrase Antinomian, there is not observed, by some, a sufficient degree of caution and discrimination. This suspicion does not arise from any lingering respect to a system, which, with a vulture-like cruelty, preys on the very vitals of religion and morality, and, which having first degraded the character of Deity, then proceeds to blot out the traces of his moral government from the world; but it must be obvious, on the slightest reflection, that the greater the real evils of Antinomianism, the more necessary it is to let the reproach of it fall *only* on the person or denomination to which it may properly attach.

The very word ANTINOMIAN is one of such awful import, that, before branding any man with it, we think it our duty seriously to pause, and to ask ourselves the questions—Whether he really deserves it or not? Whether he is, indeed, an enemy to the law of God? and, Whether, in fact, he is to every good work reprobate? We think it unfair, and positively dishonourable, to charge any individual with the hideous crime of Antinomianism, on account, simply, of some slight discrepancy in his religious views, even though that discrepancy should be of such a nature as to awaken our anxiety, and to call forth our pity. Feeling, as we do, that the interests of scriptural truth are too sacred to be immolated at the shrine of unhallowed and narrow prejudice, we are anxious to rank all those among its friends, who are not either sunk to the abyss of legality, or given up to the delusions of a system, which prompts men to *sin because grace abounds*.

There are two methods, we conceive, by which we may essentially contribute to the removal of this inveterate pest from the churches. The *first* is, by carefully avoiding the too common error of raising the hue and cry of Antinomianism against a man, because it may be his fashion, a bad one we admit, to state Calvinistic doctrines a little too strongly, or even a little injudiciously. Many a holy man, whose ministry has been greatly blessed, has been guilty of this inconsistency; and, although we are aware that serious evils have often resulted from it to the young and inexperienced, yet it is unfair to the interests of truth, to abandon any man to the gloomy regions of Antinomianism, till he has first espoused its general theory, and evinced its intolerant and presumptuous spirit. Besides, the plan of too hastily giving up an individual for lost, tends greatly

to alienate an unsettled and wavering mind, and will, doubtless, be employed by the great agent of darkness as the means of augmenting the interests of his kingdom. If, instead of using harsh and unjust epithets on these occasions, we made it our practice to take the perplexed inquirer by the hand, and endeavoured, in the exercise of that conciliatory temper which the religion of the New Testament so powerfully inculcates, to guide his erring footsteps into the path of life, it is more than probable the spread of Antinomianism would be greatly checked.

The second method which we would suggest, for the suppression of this great evil, is, that of holding up to merited reprehension, the sentiments and conduct of all those, who have fully gone over to the side of Antinomianism, and who seem beyond the reach of the usual remedies, which God, in his Providence employs to bring men to the acknowledgment of the truth. To be silent, or indifferent here, is to make ourselves partakers of other men's sins. In such notorious cases, let us draw a line of separation, and let us never pass it. Let us have no fellowship with the unfruitful works of darkness, in which they indulge; for it is a shame even to speak of those things which are done of them in secret. It is a deplorable fact, that some of these miscreants, who, with difficulty, escape the visitations of public justice, still venture, as the professed ministers of Christ, to engage the public attention. Nor is it a matter of less sorrowful interest to think, that, in this land of vision, multitudes should be found so deluded as to attend their corrupt and corrupting instructions. But let neither these wicked shepherds, nor their flocks be considered or treated as Christians, let them be viewed as most daring perverters of the doctrines and in-

stitutions of the holy Redeemer: let them see that every rational Calvinist shuns their pestiferous society; and thus let them learn, from the indignant frown of the christian world, what, it seems, they are disposed to learn by no milder method—that he who trifles with the interests of morality, because he is the professed advocate of the doctrines of grace, is one of the most degraded and guilty of the human kind.

But we have too long, we fear, detained our readers from the very valuable publication before us, which, though not the *first*, nor the *largest*, which its author has given to the public, may be fairly considered as the *best*. This discourse was delivered at the Anniversary of Hoxton Academy, before the associated ministers educated in that respectable seminary. The topic discussed, is one not very frequently brought before the public mind, at least in the shape of a given lecture; but we confess it has seldom fallen to our lot to review a sermon where so much modesty and real merit has been combined. Mr. Hooper, who sustains the important office of classical tutor in the seminary alluded to, has chosen for his text, the third verse of Jude's epistle: *Earnestly contend for the faith which was once delivered to the saints.* These words of inspiration are rather to be viewed as introductory to the subject, than as the basis of the discussion; and, on such an occasion, perhaps, it would have been difficult to select a single portion of scripture, which could have supplied any thing beyond an appropriate motto.

After some very pungent remarks on the early efforts of false teachers to corrupt christianity, Mr. Hooper then announces the subject allotted to him for discussion, viz.—“*The best means of preventing the spread of ANTINOMIANISM.*” The whole of the pa-

raph which follows, we think highly deserving of notice.

" Amidst the numerous systems of error," says Mr. H. " which abound in our day, it may be questioned whether any is so pernicious as Antinomianism. The advocate of gospel truth is called on to contend against the proud vauntings of Pelagius and Arminius; the cold speculations of Arius and Socinus; the bold and daring blasphemies of the deist and the atheist; but none of these are so formidable or so dangerous as the gross and perverted conceptions of Antinomianism. This system (if, indeed, it deserves to be distinguished by such an appellation) under a specious pretence of exalting the grace of God, bursts asunder all the bonds of moral obligation; undermines the interests of personal holiness; renders nugatory all the means of grace, and makes attention to them a useless, if not a sinful intermeddling with the Almighty; destroys all the social affections; locks up all the sympathies, and paralyzes all the moral energies of man: induces supercilious pride, and gloomy selfishness; and either amuses with barren speculation on a few abstract points, or, if the inclination chooses rather, suffers to wallow in the mire of sensual gratification: and if it deigns either to look down from the dreary regions of speculation, or to look up from the depths of carnal enjoyment, it is only to indulge an idle gaze on those who have not soared so high, or to pour the foulest abuse on those who have not sunk so low."

Mr. H. then proceeds to draw the ghastly portrait of Antinomianism, and we scruple not to tell the public, that his pencil is that of a master. He examines the *opinions*, the *spirit*, and the *moral conduct* which distinguish the advocates of Antinomianism. In speaking of their *opinions*, our author observes,

" One favourite position is, that a believer is actually justified from all eternity, consequently, that he is as much an object of the divine favour before, as after his conversion to God; whilst at a distance and living in sin, as when brought nigh, and made holy. Another, that sanctification is not inherent, but imputed; not any actual change produced in the heart, constituting personal holiness, but only a change in the relative situation; in other words, that the believer is sanctified as well as justified by substitution, consequently, personal holiness is held in low esteem, and the idea of growth in grace held up to ridicule."

In adverting to the *spirit* of Antinomianism, Mr. H. has furnished the christian world with the following highly important document.

" By their fruits ye shall know them," is a maxim which may be applied to sentiments as well as to characters. Genuine christianity, brought to this test, will stand the severest scrutiny, and come off with honour: it will be found to produce a spirit of love, joy, peace, long-suffering, gentleness, goodness, &c. " The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." But the wisdom which is from beneath will manifest its earthly or infernal origin by the infusion of an opposite spirit; a spirit of pride, of malice, of hatred, of contempt, of separation. That Antinomianism should engender such a spirit is quite natural; it is a sort of spiritual free-masonry, into which only a privileged few have obtained initiation, and from the advantages of which, in the true spirit of monopoly, they sedulously debar all who cannot exactly pronounce their shibboleth, or understand all their mystic signs. From their fancied elevation they look down with sovereign contempt on all the rest of mankind. With a moral apathy, and a sort of satanic complacency, they look upon their fellow creatures as a mass doomed to destruction, without suffering one sigh to escape, as Christ did when he wept over the devoted inhabitants of Jerusalem; and without making a single effort to save them, as he did, who said, ' all the day long have I stretched forth my hand to a disobedient and gainsaying people,' not venturing to invite sinners, lest, in truth, they should be found interfering with the secret purposes of the Almighty; and with the proud and contemptuous Pharisee of old, they seem to exclaim, ' God, I thank thee that I am not as other men.'

On the *conduct* of Antinomians, the following paragraph well deserves insertion.

" In reference to moral conduct, those who have imbibed these sentiments, have too often carried them out into all their practical bearings; they have thrown up the reins upon the neck of their lusts, and have been borne on with rapidity to the commission of the grossest crimes. I am far from asserting, or even supposing, that the adoption of Antinomian sentiments necessarily lead (*leads*) to immoral conduct; there are a few exceptions; a feeling of pride; a regard to reputation; con-

situtional temperament; the prevalence of the speculative over the animal disposition, may detain some of its votaries on the higher ground of speculation, where they may exhibit, before men, a comparatively blameless life, and they may have no inclination to drink of that cup, which they are unintentionally, perhaps, mingling for others. But though it be not a necessary, it is a very natural result; and if its votaries have a mind to indulge in sin, who or what is there to hinder? Is it any consideration of the odious nature of sin, and the displeasure of the Almighty with the abominable thing? A recurrence to the dogma of eternal justification pacifies the mind under any momentary convictions, and parries off the edge of every well-timed admonition or reproof. Is it any reference to the moral law? This is at once a proof of blindness and legality, seeing the believer has nothing to do with the law. Is it any reference to the exhortations in the Scriptures, to abstain from sin, and to cultivate holiness? All this is adroitly referred to Christ by way of substitution."

Our author, then, proceeds in the second place, "to consider the best means of preventing the diffusion of Antinomianism. Here the illustrations are peculiarly energetic and appropriate. He recommends, *a full and fair exhibition of the gospel; the diffusion*

*of scriptural knowledge; the provision of a liberal education for those who are candidates for the christian ministry; a vigilant inspection of the state of our respective flocks, and a perpetual care to guard them against the encroachments of error; an exhibition of the holy, active, and benevolent principles of the Gospel, illustrated in their influence on our own spirit and conduct; and, finally, fervent prayer to God for the out-pouring of his Spirit.*

Happy should we be, did our pages permit, to make copious extracts from the matter which illustrates all these particulars. We hardly know which of them is most judiciously handled. They are all good; they are all useful, and they are all to the point.

We cannot conclude this article without expressing an earnest hope that Mr. H.'s Sermon may obtain an extensive circulation, and that the approbation of the christian public may constitute it a permanent tract on the subject of Antinomianism.

## VARIETIES, LITERARY, SCIENTIFIC, AND HISTORICAL.

### *The lost Ten Tribes.*

Is a very curious and elaborate work by Dr. Boudinot of Philadelphia, entitled, a "Star in the West," he conceives that he has discovered the lost ten tribes: he traces them from their separation under Rehoboam, B. C. 971, through their march and subsequent establishment on the borders of the Caspian Sea, where their continuance, at least for a time, is marked by the Hebraic names of places of their residence, dissimilar from the language of any of the neighbouring districts; that thence they proceeded on their journey northward, during a period of 500 years, to Behring's Straits, which having crossed, they first planted their tents in the wildernesses of North America. Now, if the Babylonian captivity by Nebuchadnezzar is correctly stated at 606 B. C., it must be allowed, that a space of 2423 years will have been sufficient to embrace the period of this extraordinary emigration, journey, and lat-

ter settlement; and this period will be greatly increased, if we add to it the space of time which elapsed from the reign of Rehoboam, 971 B. C., when this emigration began, to the captivity 606, when the entire loss of the ten tribes was ascertained—a period of 365 years: this will also afford time for their removal by tribes into other districts of the western continent, and thus enable us to form a correct conclusion whereby to account for their traces, by ruins, by names, and by traditional history, and by customs in several parts, which modern travellers have visited; and it will also serve to account for there being still, in some remote parts, and in several of the nations both north and south, companies of Jews, in whom a travelling spirit is to be discovered in their earliest history. It is also well known, that a large congregation of Jews are settled in the northern Thibet, who may very probably have originally formed a part of the lost ten tribes.

*Heathen Definition of God in Canara.*

The following ridiculous account of God, Mr. Reeve, Missionary at Belihary, in India, translated from some of the native writings, and sent me in one of his letters. Should you deem it worthy of a place in your valuable Magazine, to excite the pity of Christians, to inspire gratitude for the invaluable gift of a divine revelation, wherein the true God is made known in his attributes, his laws, and his grace and mercy to sinners through Jesus Christ, the mediator between God and man, and to rekindle zeal in the spread of the gospel, you will oblige me by its insertion.

Your very respectfully,  
*Woburn, Bucks,* JOSHUA HARRISON.  
April 1820.

In the Canara Bhagavuttum (or Bible) is the following curious description of God, in his nature and attributes.

"The world gives us an idea of the unspeakable form of the great God. The earth, the water, the light, the air, and the sky, are his body. He is in this body, as one divine and glorious spirit. As the soul lives in the body of man, so God exists in this world. The bottom of his feet is Patala, the lowest of all worlds. The outside and inside of both heels are Rascatallaua (i. e. a little higher world). His thighs, Sutallawer, His hams, Wetallawu. His waist, or middle, Atala. His navel, Matratallau (which brings us up as high as to this world). His breast is Untartehaws, the atmosphere. The planetary world filled with stars. The walking place of angels is his neck. A world, still more lofty, where a higher order of angels dwell, is his face. Janerloka is his forehead. The world of devotion is his head. The righteous world and arch-angels are his hands. The different points of the compass, north, south, east, and west, are his ears, listening to sounds. Angels are his nose, smelling all perfumes, good and bad. Fire is his face. The sun and moon are his eyes. Day and night are his eye-lids. Terror is his eyebrow. The habitation of Brimha is the dwelling of his spirit. Water is his tongue. The words of the Vaida (sacred writings) are his palate. Yaima, the king of hell, is his tusk teeth. Children, friends, and relations, are his other teeth. The world is his smile, or laugh. The things which are done in secret, represent his love. Heaven is his vision, or sight. Plays, or pleasant amusements, his lips. Justice is his breast. Injustice his hind-parts. In his back is Brimha. Below his navel

are the principal slaves, angels. Metra Warana, or the sea, is his womb. The hills and mountains his bones. The many rivers in the world are his veins. His exhalations and inhalations are the winds. Past and future his age. The variety of deformed and curious beings are fury. The clouds are his hairs. Morning, noon, and evening, are the colour of his clothes. A firm foundation is his heart. All the changes of the moon are his mind. The holy conduct of wise people is also his mind. The flood, or world, is his step. Quadrupeds represent the middle of his back, and birds his skilful works. What exists in the world is his life. The different sounds are his songs. A certain order of singing angels, his words. Very holy saints, his laws. The many foul fiends and giants, his drink. Such (say they) is the great God. In his face are Bramins; in his arms people of war; in his thighs, merchants; in his feet, Sudras, (or Siedras), i. e. the lowest order of being, the refuse and outcasts of society. The various religious denominations that have been formed are his names; all riches are his sacrifices. Thus the whole world is God. Such is his form. The wise and the pious man will worship God in such a form."

*An original Anecdote of his late Majesty George the Third.*

At the late election of four representatives to serve in Parliament for Weymouth and Melcombe Regis, the Rev. Dr. Cracknell, in the nomination of Thomas Fowell Buxton, Esq. introduced the following anecdote of his late Majesty, and which supplies another illustration of his habitual piety and nice discrimination.—My late friend Mr. Wathen, the celebrated oculist, related to me the following communication, which took place between his Majesty and himself. Mr. Wathen, in one of his interviews with the King, observed to his Majesty, "I have often thought of the words of Solomon, "when the righteous are in authority, the people rejoice;" and if your Majesty could always appoint servants of that character, the voice of rejoicing would be heard throughout the empire."— "Wathen," replied his Majesty, "these are the men I have sought; but when I have required their services, I have often been disappointed; for I find men distinguished by habits of piety prefer retirement; and that, generally speaking, the men of the world must transact the world's business."

*Price of a Bible in 1274.*

In the year 1274, the price of a small Bible, neatly written, was £30; which sum, no doubt, was equal to £100 of our money. A good Bible may now be had for two or three shillings. It is said that the building of two arches of London Bridge cost only £25, which is £5 less than a copy of the Bible many years afterwards. Of what incalculable value is the art of printing? We have the pleasure of seeing its beneficial effects more extended than ever, by Sunday Schools, by Bible Societies, and Christian Missionaries.

*Athenagoras on the Resurrection.*

(To the Editors.)

An extract from Mr. Balmer's sermon on the resurrection, given in your review of January last, brought strongly to my mind the reasoning of Athenagoras on the subject. Perhaps, an outline of this may not be unacceptable to your readers, as a favourable specimen of the manner in which early Fathers maintained evangelical truth against the philosophic infidels of their day. Athenagoras flourished towards the close of the second century. An account of him, and of his various writings, is given in Dupin, Bibl. Pat. vol. 1. In this analysis I have closely followed Scultetus.

A\*.

" 1. The doctrine of the resurrection is not incredible.

" Those who deny it, deny also, or admit, the creation of the world by God. The former class are unworthy of refutation; and the latter, to be consistent, must admit the truth in question.

" To prove the resurrection incredible, they must shew that God either cannot or will not restore the dead to life.

" 1. If God cannot raise the dead, it must be, because he has either not knowledge enough to discern how it may be performed, or not power enough to carry his plans into effect. But he who knows the principles of bodies hereafter to be created, cannot be ignorant how to restore to animation bodies now reduced to their principles. And he who has power to create, has also power to restore.

But it is objected, first, that human bodies often become a prey to animals, and thus, a part of their substance. Also, those animals become the food of men. Thus, portions of one human body become portions of other human bodies. This objection overlooks the

superintending wisdom and power of Deity: his wisdom, which adapts different aliments to different species; and his power, which provides for the secretion of such particles in the food as are suited to their natures respectively. Nutrition is performed by a selection of particles from the food received into the stomach. That which is contrary to nature to receive, will not be assimilated; and therefore, will not coalesce with the substance of him, who receives it. As it is contrary to nature for man to feed on man, whatever particles of food have constituted any portion of a human being, are rejected; and hence no one human body becomes confounded with another.

It is objected, secondly, an artificer cannot renew a work worn out with age. The answer is, this comparison is degrading to the Deity. What is impossible to men, is possible to him.

2. If God will not raise the dead, he wills it not, because such a procedure is either unjust, or unworthy of himself.

Now, it cannot be considered unjust. It is not so to the person raised, either as to his soul, or to his body. For if his soul was not unjustly united to a corruptible body, it cannot be treated unjustly in being united to an incorruptible body. And if his body is sensible of no injustice in being united, while corruptible, to an incorruptible soul, much less can the union be injustice when itself shall be incorruptible. Nor will the resurrection of human bodies be unjust to other beings. Not to angels, since it will not affect their being or state; nor to brutes, because they will not then exist.

Nor can the resurrection be considered unworthy of God. For if it is not unworthy of him to produce a mortal body, it cannot be unworthy of him to produce an immortal body.

II. The doctrine of the resurrection is true. This is proved.

1. From the end of man, which was to be a *perpetual spectator* of the wisdom of God. But this end is not answered by one essential part of him, if it exist only during the short period of the present life. And, therefore, to accomplish its end, it must be raised to immortality.

2. From the common nature of all men. For if the whole nature of man consists of a soul and a body, and if life was given, not to the soul or the body exclusively, but to the entire man, it follows that both must partake of one common end and reward. Without the resurrection this is impossible. Again, if man is endowed with reason and un-

derstanding, to appreciate the wisdom, justice, and goodness of God, so long as manifestations are afforded of those perfections for the sake of which that power was conferred, so long must the power itself be continued. But this cannot be, unless the nature is continued, which received and fostered this power in itself. That nature is not the soul exclusively. Man, whole man must, therefore, continue to exist, and hence his corporeal part must be raised from the dead.

3. From the judgment of God. If man is not an accountable being, he possesses nothing superior to brutes; a sensual life is the 'best' life, and virtue is arrant folly. But if God is the judge of man, his judgment must take place, either in the present life, or while the body is in a state of dissolution, or in the re-union of body and soul after death. Retribution does not take place in the present life; for, in general, neither are the good rewarded, nor the wicked punished. The wicked cannot here receive the just recompence of their many crimes: for instance, a robber, or tyrant, who has committed many murders, can receive due punishment for one of these, as he can die but once. Retribution cannot take place after death, while the body is in a state of dissolution. If death be the extinction of being, there is no judgment. That the soul alone should be judged, is unjust, for human actions are actions of the body as well as of the soul. Besides, in that case, if the soul alone be rewarded, injustice is done to the body, which shared in its pious labours; and if the soul alone is punished, injustice is done to it; for many sins were committed at the instigation of bodily appetites, and for the attainment of corporeal gratifications. Retribution must therefore be received in the future re-union of soul and body, which implies a resurrection.

4. From the supreme good of man. This must certainly belong to the *whole* man. It is not enjoyed in the present life. It cannot be enjoyed by the whole man in a state of separate existence. Therefore, there must be a future re-union of the integral parts of man. And this necessarily implies the resurrection of the body.

#### *Eruption of Mount Vesuvius.*

A LETTER from Naples, dated Jan. 4, gives an account of this dreadful phenomenon in the following words: "On the first of January snow fell here, accompanied by much thunder. About

the middle of the night the inhabitants were awakened by a violent subterraneous noise, and soon after one of the most dreadful eruptions of Vesuvius commenced that has been witnessed for twenty years. The inhabitants of Torre del Greco, of l'Aumenziata, and even of Portici, experienced the greatest disquietude, apprehending the fate of Herculaneum and Pompeii. The lava, however, fortunately divided itself into five torrents, and flowed to the foot of the mountain for the space of a league. The crater is much enlarged, a part of its brink having fallen in. On the seventh the lava continued to flow."

#### *Hydrophobia.*

SIG. A. M. Salvatori, of Pittsburgh, in a letter to Professor Marrichini, of Rome, gives the following remedy for this dreadful malady: "The inhabitants of Gadici, but when or how I know not, have made the important discovery, that near the ligament of the tongue of the man or animal bitten by a rabid animal and becoming rabid, pustules of a whitish hue make their appearance, which open spontaneously about the thirteenth day after the bite, and at this time, they say, the first symptoms of true hydrophobia make their appearance. Their method of cure consists in opening these pustules with a suitable instrument, and making the patient spit out the ichor and fluid which run from them, often washing their mouth with salt water. This operation should be performed the ninth day after the bite. The remedy is so effectual, that with these people, this hitherto incurable disease has lost its terrors."

#### *Mineral Animal Matter.—Zoogene.*

SIG. CARLO DI GIMBERNAT has discovered a peculiar substance in the Thermal waters of Baden and of Ischia, of which he gives the following description in the *Giornale di Fisica*: "This substance covers, like an integument, many rocks in the valleys of Senagella and Negroponte, at the foot of the celebrated Epomeo, beneath which mountain the poets confine Typhon. It is remarkable that in this very place should be found a substance very similar to skin and human flesh. One portion of this mountain, that was found covered with this substance measured 45 in length by 24 in height. It yielded by distillation an empyreumatic oil, and by boiling, a gelatine, which would have sized paper. I obtained

the same result at Baden. It may therefore be considered as confirmed, that an animal principle is present in these thermal springs, which being evaporated becomes condensed in their neighbourhood. To this principle I have given the name of *Zoogene.*"

The Editors of the *Gior. Fls.* state that they have seen the substance obtained by M. Gimbernat, and that externally it has the appearance of real flesh covered with skin.

#### *Red Rain.*

On the second of November a red or reddish coloured rain fell at Blankenburg and Dixmude, in Flanders. In the following night the same happened at Scheveningen. Such phenomena have been frequently observed, and to them may be attributed the chronicled reports of showers of blood, affirmed to have fallen in different countries.

#### *Another Singular Phenomenon.*

DURING the night of Tuesday, the 16th of November, there fell in the township of Broughton, North America, on the south shore, so great a quantity of black powder, as completely to cover the snow which was then on the ground.

#### *Apoplexy.*

THE following facts, says *The Journal des Debates*, cannot fail to be interesting to humanity: A lady, about forty years of age, who lived at the corner of one of the streets in Paris, was struck early in the month with apoplexy. M. Lavalette, the physician, was called in, and he restored her instantly to life by bleeding in the jugular vein, and stimulating the blood to flow abundantly by the application of a common needle to the exterior part of the vein and the adjoining nerves. It is thus shown that the mechanical stimulant is able to revive nervous sensibility; and by creating a kind of peristaltic motion, to deduce from the arteries a great quantity of blood.—There is also another instance of the efficacy of this application in the case of a M. Chatelin, a linen merchant, who has also been restored to existence under similar circumstances. It is trusted that this discovery will be generally beneficial.

#### *Dry Rot.*

THIS destructive enemy of buildings, which generally commences its ravages in the cellars, may be prevented, or its

progress checked, by white-washing them yearly, mixing with the wash as much copperas as will give it a clear yellow hue.

#### *New Astronomical Society.*

A NEW Society has just been formed for the encouragement and promotion of *Astronomy*, which promises to be attended with most beneficial advantages, and appears highly deserving of public support. Indeed, considering the patronage which is given to most of the arts and sciences in this country, it is somewhat singular that no institution should, hitherto, have been formed for the advancement of this particular branch of science—the most noble of them all. This society comprehends some of the first astronomers and mathematicians in the country.

#### *French Rock Salt.*

In July last a regular search for rock salt was commenced at Moyenire, in the department of La Murthe. At the depth of 200 feet they found a bed eleven feet thick; below this the workmen perforated a bed of gypsum and clay of 546 feet, when they reached another bed of salt eight feet thick. The salt of the first bed is very white and transparent, and very pure: the second contains a small portion of gypsum and argillaceous substances, and is brownish like coloured flint. It contains hardly any muriate of magnesia or sulphate of lime. Both present a cubical fracture.

#### *Mean Temperature of the Earth.*

LAPLACE supposes that any actual diminution of the mean temperature of the earth would be detected by a diminution of the length of the day. It appears by computation, that one degree of Fahrenheit's thermometer would make an alteration of nearly one second in the length of a day, and four or five minutes in that of a year.

#### *Islands discovered in the Pacific Ocean.*

Two groupes of small islands have been discovered by Capt. de Peyster, lying in the track between Valparaiso and the East Indies. The first of these groupes consists of fourteen small islands, situated in long. 180° 54' W. lat. 8° 29' S., and is called Ellice's Group, after the name of the man who first saw it. The second is situated in

long.  $181^{\circ} 43' W.$ , lat.  $8^{\circ} 5' S.$  These islands are called by the name of the captain of the ship, De Peyster's Islands, consisting of seventeen in number. All these islands are so remarkably low that they cannot be seen from the deck, even in day time, until close on board. None of them appear to be inhabited.

#### *Singular Prediction on Missions.*

AMONG the early advocates for missions to the heathen, Samuel Purchas, B. D. whose collection of voyages, published in five volumes folio, in the year 1624, is now become scarce and of considerable price, is not the least deserving of notice. In the eighth or concluding section of the second chapter, in his first volume, entitled, "The Glorie of Apostolical Conquests: the hopes of enlarging the Church in this last Age, by knowledge of Arts and Languages, through the benefit of Printing and Navigation," he particularly adverts to the claims of Asia and Africa, on the zeal and piety of British Christians, inferring that, wherever the arts of printing and navigation are possessed in a high degree of perfection, there the duty is most evidently imposed of attempting by means thereof the conversion of the world. He then adverts with strong expressions of regret to the mischiefs which the errors of Popery had occasioned to the cause of Christianity in remote countries, and concludes in the allegorical style which prevailed among writers of his age, with a prophetic wish that the time might come when "true Catholicisme recovering her venerable and primary Antiquitie, may without distracted faction, in free and unanimous consent, extend her Domesnes of Universality as far as the earth hath Men, and the light of her truth may shine together with the Sunbeams, round about the habitable world: that as Solomon by Hiram's Mariners fetched Materials, Gold, Gemmes, Almuggin Trees, to the Temple's Structure, which by the other Hiram's Art were brought and wrought into due form; so the heavenly Solomon, the Lord Jesus, may by this his gift of Navigation, supply those remote fields, white unto the harvest, with plente of labourers, to bring into the society of the true church those rude Ethnikes, of them to frame pillars in the house of God, vessels of sanctimony in the sanctuary finer than the gold of Ophir, enlightened with spirituall wisdom and understanding of holy things, richer than Rubies, and the most in-

comparable Jewells: that these may by the art of Hiram, the son of an Israelitish woman by a Tyrian father, that is by the Ministry of Pastors, learned in divine and human Literature, be instructed, baptised, edified, and disciplined; that in the places where yet is no Christian, nay no humane or civil people, it may be said unto them, ye are the Sonnes of the living God; that there may be one Pastor and one sheepfold, one salvation, Redeemer and Advocate, to Jew and Gentile, Jesus Christ the light of the Gentiles and the glory of his people Israel: whom my Discourse having now obtained to embrace, shall here confine itselfe with a *Nunc Dimittis*, and end with Amen, to that Amen, in whom all the promises of God are yea and Amen. Even so Amen Lord JESUS."

#### *Biblical Criticism.*

VOLNEY and Voltaire ridicule the history narrated towards the close of Judges xv., conceiving it preposterous that a fountain should spring from a jaw bone. But the solution of this difficulty is very obvious. From the 9th verse of the chapter we learn that the name of the valley where Samson slew the Philistines, was called "Lehi," which signifies a jaw bone, a name expressly given to it by Samson on this occasion (see ver. 17.) When, therefore, it is said, "God clave a hollow place that was in the jaw," it evidently means the valley so called; and the translators of the authorised version have consequently added in the margin "or Lehi," "God clave a hollow place in Lehi." The passage was so understood by the ancient Jews. Josephus says, "There gushed from a neighbouring rock a stream of the purest water for the relief of his thirst; and this to the present day bears the name of the Jaw." Book v. chap. 7.

ASTROP.

*Prevalence of Popery in Kentucky.*  
We lament to hear of the great success of the Catholic mission in the State of Kentucky. The Bishop, who assumed the direction of it in 1810, in the short space of four years procured the erection of twenty-seven churches, and founded forty-three distinct congregations. He is now raising a cathedral: and the Protestants (alas! how fallen) readily second his wishes. The missionaries are spreading over a territory of 500 leagues adjacent to the Missouri.

## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors at the Publisher's.

## CHESHIRE.

(Continued from p. 226.)

AT the time of Mr. Henry's removal to London, it appears there was a prospect of the speedy settlement of the Rev. C. Blackmore, of Worcester, as his successor. Mr. B. had previously preached at Chester, and given the people encouragement to expect that he would undertake the pastoral charge; but his letters not assuming a decisive form, and at length, in October 1711, one being received from him which was of so dubious a kind, that some thought it to amount to a denial, the majority present at a meeting on the 21st of that month, resolved to consider that letter as a denial, and determined that application should be made to the Rev. Mr. Aldred, of Merton, near Manchester, who, though he afterwards came to preach to them, did not settle as their pastor. It was not till Oct. 1713 that a successor to Mr. Henry was found in the person of the Rev. JOHN GARDNER, of Swanland, near Hull. During the interval, the congregation was supplied partly by the Rev. Jos. Murray, a member, and probably an officer of the church, and afterwards minister of a congregation at Burton-upon-Trent, and by various neighbouring ministers.

Mr. Gardner was assisted for some years by the Rev. Peter Withington, who was ordained in August 1714, and removed from Chester in the year 1720. It does not appear who immediately followed Mr. Withington as assistant; but the Rev. Mr. Street, afterwards of Macclesfield, filled that office for some time, and was succeeded in it, in the beginning of 1751, by the Rev. JOHN CHIDLAW. Mr. Gardner, who is supposed to have been, during the latter part of his life, an Arian, died Nov. 2, 1765, and Mr. Chidlaw then became sole pastor. This relation he continued to sustain till 1798, when the state of his health compelled him to resign. He is said to have been respected and beloved by his congregation, and died Nov. 15, 1800, in the 74th year of his age. With respect to doctrinal opinions, at the time of his coming to Chester he was probably an Arian, but he afterwards became a decided Unitarian, and his successors have been of the same

sentiments.\* Mr. Chidlaw was succeeded in 1798 by the Rev. Wm. THOMAS, who resigned in consequence of ill health in 1808, and died in South Wales in March 1809. The next minister was the Rev. JAS. LYONS, who had been eleven years pastor of a particular Baptist church at Hull; but relinquished his connexion with that church, in consequence of his embracing Unitarian views. He came to Chester in 1808, and resigned his charge, Dec. 1813. From this period the public services were conducted by various Unitarian ministers till August 1815, when the present minister, the Rev. W. J. BAKEWELL, who had received a unanimous invitation the preceding April, while a student at the York College, undertook the pastoral charge.

The congregation, which during Mr. Henry's ministry, and for several years after, had been very large, gradually declined, in proportion as the doctrines exhibited from the pulpit varied from those held by the Nonconformists and their immediate successors; and was, previously to Mr. Chidlaw's resignation, reduced to a very low state. Its present condition is described to be "small, but respectable, and slowly increasing."

QUEEN STREET INDEPENDENT CHAPEL.—The following is an account of the origin of the Independent Congregation in Chester, as detailed in a letter from the late Rev. Dr. Jenkins, then of Wrexham, to the late Rev. Josiah Thompson, copied in the manuscripts of the latter, deposited in Red Cross Street Library.

Mr. Jenkins had preached an occasional sermon in the Presbyterian Chapel about Michaelmas 1768. Two gentlemen, who heard that sermon with

\* We think it right to state our reasons for using the term "Unitarian," as we shall have frequent occasion hereafter to employ it. We wish to avoid giving offence by using the term "Socinian," and we know of no word which defines precisely the theological opinions of those who call themselves Unitarians; at the same time, we do not admit their right to assume that designation, as it equally applies to every class of Trinitarians, who, without exception, strenuously maintain the unity of the Godhead.

great satisfaction, waited on him at Wrexham the latter end of the following year, and requested him to come over to Chester and preach again; and upon his inquiring, in what chapel, they replied that it did not seem agreeable to Mr. Chidlaw's people that he should preach in their pulpit, being "too orthodox" for them; but that they would provide some other place. Mr. Jenkins immediately inquired whether they wished to form a division or separation from Mr. Chidlaw's congregation, and stated that if that were the case, he should decline being concerned in such an affair. This they positively disclaimed, and informed him that they were not members of the church, but only hearers; one of them being a member of the late Dr. Watts's church, and an occasional communicant with Mr. Chidlaw's, but that he had long been dissatisfied with the students from Warrington Academy, who had supplied during Mr. Chidlaw's illness; and the other being a member of a Baptist church at Bristol, and only a hearer of Mr. C. They stated, also, that they had been deputed to wait upon him by several persons, some of whom were Baptists, and others Methodists, who had been lately in connexion with Mr. Wesley, but were now dissatisfied. Upon this explanation, and the state of his engagements at that time rendering it convenient, Mr. J. consented to visit them again. He went accordingly, and preached in a room belonging to the Smiths' Company, to a congregation of about 200, among whom were only two or three of Mr. C.'s congregation, and these only attended in the morning, and then, by some indecorous manifestation of their sentiments, during public worship, shewed that they disapproved of the proceeding. This encouraging attendance induced Mr. J. to abandon a design he had then of visiting London, and by the desire of the people he continued preaching to them all the winter. In the spring the congregation was so much increased, that many were unable to obtain admission, and a larger place became necessary. They procured an upper room in Common Hall Lane, much larger and more convenient; and after Mr. Jenkins left, obtained assistance from neighbouring ministers. The labours of the late Rev. Jonathan Scott (then of Market Drayton) who felt a lively interest in the prosperity of this infant cause, were peculiarly acceptable. In 1772, the Rev. Wm. Armitage, of Delph, in Yorkshire, was recommended to the church, which had been formed on the 30th of January that year, in the presence of the Rev.

Benj. Evans, of Llanywillyn, and which then consisted of only seven members, and an invitation was sent to him, which he accepted. A remarkable incident, which occurred shortly after Mr. A. commenced his labours at Chester, and which is related in the short memoir of him in vol. 2. of the Evan. Mag. (p. 267) was the means of exciting a general and serious attention to his preaching. The congregation continuing to increase, and great inconvenience being sustained during the summer, in consequence of the crowded state of the room, in 1777 a commodious meeting-house, 60 feet by 46, was erected in Queen Street. Mr. A.'s labours were, by the divine blessing, rendered very successful, and the average number of members for some time previous to his death was from 50 to 60.

Mr. A. died in March 1794, and the church remained destitute of a pastor for upwards of eight years, during which time the pulpit was filled chiefly by the Rev. Wm. Thorp, now of Bristol, by Moses Taylor, afterwards of Wednesbury, and by Bryan Jones, afterwards of Nantwich; but the congregation suffered a considerable reduction in this interval. The next pastor was the Rev. EBENEZER WHITE, who had been previously settled at Hertford, and came to Chester, October 1802, and continued till his death, May 5, 1811; during his ministry the congregation somewhat increased. For an account of Mr. White we refer our readers to his Select Remains, published by the Rev. Jos. Fletcher, of Blackburn. After the death of Mr. White galleries were erected in the hope of a continued increase in the congregation, and in October 1813, the Rev. JOHN REYNOLDS, of New Windsor, near Manchester, accepted an invitation to take the pastoral charge, and was soon after set apart to that office. From the time of Mr. R.'s coming, the congregation rapidly increased, and during his ministry, many additions were made to the church, the meeting-house continued full, and a more favourable impression with regard to Dissenters, was produced in the city. He resigned in 1818, and has since settled at Romsey, Hants. The church at Chester is still destitute of a pastor.

We lament to state, that since the death of Mr. Armitage, that unanimity of sentiment which is so essential to the prosperity of a Christian Society, has been frequently interrupted by misunderstandings and differences, and the increase of the church has, in consequence, been materially retarded. We mention this circumstance with the most friendly and respectful feeling towards all parties, and entreat them

seriously to consider the solemn and repeated apostolical injunctions on this subject.

There is a small Baptist congregation at Chester, of which the Rev. I. Inglis is

minister, and several congregations in the city and its neighbourhood, supplied by ministers in the late Countess of Huntingdon's connexion.

(*To be continued.*)

## II. MISCELLANEOUS

### *Religious State of Canada.*

#### **EXTRACTS from a Memorial on the Religious state of Canada.**

"At a Meeting of a number of Protestant Ministers of Upper and Lower Canada, held in Montreal, the second Friday of July, 1818, a motion was made, and unanimously agreed to, 'That the Rev. Robert Easton, of Montreal, be requested and authorised to employ some portion of his time, during his residence in Britain, in raising contributions among the friends of piety, with a view to the creation of a fund, which may be applied to the extension and support of the Gospel in the many destitute parts of this country, and particularly to enable evangelical preachers to leave their native land, and dispense the word of life in those colonial settlements, where public instruction is either wholly unknown, or very sparingly enjoyed.'

"The above resolve originated in the very affecting persuasion, that a great majority of the Protestant inhabitants of Canada are driving at random on the dangerous ocean of human life, generally destitute of the means of grace and salvation. And the case would be still more deplorable, were it not for the labours of a few ministers of different denominations, and the laudable and unwearied efforts of some methodist preachers.

"The population of Upper Canada has been rated at 100,000 souls: after an allowance of 12,000, as the proportion of Roman Catholics, there remain 88,000 who profess either to be Protestants, or friendly to Protestant Institutions. Of that large number, not more than 8 or 9,000 enjoy a regular administration of divine ordinances; so that 79,000, natives of Great Britain and Ireland, or descendants of natives, are at this moment abandoned to all the evils of practical infidelity.

"Similar is the condition of the English townships of Lower Canada. There, also, the institutions of public worship bear little proportion to the extent of cultivated territory and the number of the inhabitants; and they would bear still less proportion, were it not for the self-denied and spirited exertions of one individual, an *episcopal* clergyman, who deserves to be respectfully noticed, on account of the good which he has already done, and conti-

### **INTELLIGENCE.**

nues to do, in what are called the Eastern Townships.

"The Lower Province having been originally colonized by French emigrants, is chiefly occupied with French Catholics. The English inhabitants, in the year 1814, were understood to be about 60,000; two-thirds of whom, in consequence of education, give a decided preference to the Presbyterian and Congregational forms of worship; yet, with the exception of the cities and a very few townships, as they are scattered over a vast extent of country, to the distance of hundreds of miles, the few Protestant ministers, who are already in the Canadas, and whose attention is taken up with particular charges, can yield them little or no assistance. It is impossible to extend effectual relief to them, without a large addition of ministers, as may be easily conceived, by considering that a township, in either of the two provinces, is 9 or 10 miles square; and in Lower Canada alone, in the districts of Quebec, Three Rivers, and Montreal, there are eighty-eight townships laid out for settlement, several of which have made considerable progress in colonization.

"Besides the spiritual wretchedness of the older inhabitants, requiring the most energetic measures to arrest their progress to eternal ruin, there is another consideration, which addresses itself still more powerfully to the hearts of Christians and the feelings of Britons. Of late years, the influx of British and Irish emigrants into Canada has been very great. Upwards of 12,000 are said to have arrived at Quebec in the course of last summer, and 8,000 the summer before. The most valuable of these emigrants, soon after their arrival, pass over into the United States, the effect, not so much of caprice, as of contemplating the bad consequences to themselves and families, of settling in a country where there is so little access to that mode of religious instruction and worship to which they have been accustomed. With regard to the emigrants who become settlers, though the same gloomy anticipation may be less troublesome to their minds, yet they are evidently in very great danger of losing their original impressions, and conforming to the degenerate manners which they find in the places of their residence.

"Think of 129,000 souls, of British  
2 N 2

extraction, subjects of the same paternal government, removed far from the sound of the Gospel of peace and the instruction of heavenly wisdom, living in thoughtless dissipation, and dying in insensibility or despair! Will not the enlightened children of the same British family do something to rescue their lives from the destructive influence of privation and uncontrolled impieties? Will not some of God's public servants by their personal presence, and private Christians by their liberality, step forward and endeavour to save these precious souls from impending misery? "They that be wise, shall shine as the Firmament, and they that turn many to righteousness, as the Stars for ever and ever."

The memorial, from which these extracts are taken, is signed by many of the London Ministers. Subscriptions are received at Mr. Durie's, 16, Aldergate Street.

#### *Suffolk Association.*

At the annual meeting of the Suffolk Association of Congregational Ministers and Churches in aid of Missions, holden at Stowmarket, April 25, 1820, the following resolution was most cordially passed: "That it be recommended to all the Churches and Congregations connected with this Association, to make collections, in the course of the ensuing year, to assist the Congregational Union in Scotland in the efforts which it is making to promote the knowledge of the Gospel in the Highlands, the Western Islands, and other dark parts of that country. Such collections to be remitted through this Society."

#### *Peace Society.*

This Society has lately published its third annual report, from which we extract the following remarks and information:

"However visionary the idea may be deemed, the testimony of many great and powerful men may be adduced to sanction the opinion of its practicability, considered merely as a political measure. If, then, the prevention of general war be considered attainable by the politician, surely the Christian, relying on the fulfilment of the divine prophecies, need not despair of the possibility! Let him rather use every lawful moral means to effect it; and let those means be commensurate to that light, which, powerfully aided by the Societies for extending the benefit of education and the diffusion of the Holy Scriptures, is pervading every quarter of the globe."

A new edition of Tract No. III., consisting of 10,000 copies; one of

No. V., consisting of 5000 copies, and 10,000 copies of the Second Report, have been printed since last year, making a grand total of 155,000 Tracts, Reports, &c. printed since the formation of the Society, and about 30,000 have been distributed and disposed of. An edition of 5000 copies of the Solemn Review has been printed at Pyrmont, in Germany, and circulated through the hands of the booksellers in the principal towns of Germany and Switzerland, from the grand fair at Leipzig.

The amount of subscriptions and donations for the year ending June 14, 1819, is £494, 11s. 2d. making the total receipts £1073, 16s. 1d. Between two and three hundred new subscribers are reported since last year. Within the last year additional Auxiliary Societies have been formed at Worcester, Frome, and Dundee; and a Ladies' Association at Lymington, Hants. A Society, in communication with the Committee, has been established at Glasgow, which has published an excellent Address adapted for general circulation.

The cause prospers in America, upwards of twenty Peace Societies being now formed on that continent. The Massachusetts' Society, in the year 1818, had distributed upwards of 8000 Tracts, had received an accession of 246 new members. The Society at New York had also circulated some thousands of Tracts, and is reported to be in a state of progressive increase. A mechanic in the state of New York has published, at his own expence, 14,000 copies of the Friend of Peace, and 2500 copies of the Solemn Review of the Custom of War.

The Appendix contains the Addresses to the Prince Regent, the Emperor of Russia, and to their Imperial and Royal Majesties, and their Representatives at the Congress of Aix-la-Chapelle; with the Emperor of Russia's reply, and the Address of the Glasgow Peace Society.

#### *Progress of Religious Liberty on the Continent.*

*Frankfort, March 20.*

THE Senate of Hamburg has just decided that the Protestants who follow the confession of Augsburg, as well as Roman Catholics, are admissible to all employments; formerly only the Lutherans, who are the predominant sect, could fill the places of Senator, Burgo-master, Syndic, or even obtain subaltern offices.

*Death of Ministers, &c.*  
Died on Saturday, the 8th of April, at Staines, Middlesex, the Rev. John

**Yockney**, aged 66, where for more than 30 years he had resided as minister of the Congregation of Independent Dissenters. His peaceful departure accorded with his holy life.

On Monday, April 3, died Rev. Samuel Douglas, aged 57, upwards of 34 years Pastor of the church of Christ, at the first meeting in Baddow-lane, Chelmsford. He was highly respected, suffered much, and died happy.

Died, on March the 15th, after a few days illness, at his house at Upton, Essex, Mr. Joseph Bates, one of the deacons of the church at Plaistow. By this affecting providence, a numerous family, mostly too young to feel their loss, are deprived of the care of a tender and devoted father. A large circle of friends, extending to the most distant parts of Europe as well as England, are bereaved of one whose memory they will ever cherish and gratefully esteem; and a Christian congregation, which he essentially contributed to raise, suffers a vacancy which will not be easily, if ever, supplied. During his short and painful illness, the faith of the gospel and the hope of heaven remarkably supported him: he addressed his mourning partner, family, and friends, with singular fortitude and fidelity, and met the last enemy undismayed.

#### ANNIVERSARIES OF INSTITUTIONS. *Society for the Protection of Religious Liberty.*

THE Annual Meeting of this Society will be held at the London Coffee House, Ludgate Hill, on Saturday, May 13, at half-past ten, for eleven o'clock precisely, when some illustrious friend to civil and religious freedom will preside.

#### *Bible Society.*

THE Sixteenth Annual Meeting of the British and Foreign Bible Society will be held at Freemasons' Hall, Great Queen Street, Lincoln's Inn Fields, on Wednesday, May 3, at twelve o'clock. Ladies cannot be admitted.

#### *Hibernian Society.*

THE Fourteenth Annual Meeting of the London Hibernian Society, will be held at the City of London Tavern, on Saturday, the 6th of May. The Chair to be taken at twelve o'clock precisely.

#### *Port of London Society.*

THE Anniversary of this Society will be held at the City of London Tavern, on Monday, the 8th of May. The chair will be taken by the Right Hon. Admiral Lord Gambier, G. C. B., at 12 o'clock precisely.

On Tuesday, the ninth, two Sermons will be preached at the Floating Cha-

pel for Seamen; that in the morning by the Rev. T. Raffles, A. M.; and that in the afternoon by the Rev. R. Hill, A. M. The services will commence at eleven and three o'clock.

#### *From King Henry (of Hayti) to the Right Hon. Lord Trigumouth.*

*Hayti, July 29, 1819.*

My Lord,—The particular esteem which I entertain for your Lordship, has made me observe, that it is long since I have heard from you. I can give you no other proof of the concern I feel for your health, than by entreating you to let me know, whether it is such as I wish it to be.

It will, I am persuaded, give you the highest satisfaction to learn, that our schools continue to go on exceedingly well, and that our young Haytians make much progress. *The Holy Scriptures are now in the hands of all the scholars of our national as well as our private schools.*

Six more schools, according to the British system, are going to be established in the Interior, by Monitors who have been deemed capable of undertaking the management of them.

I am, with profound veneration and sincere esteem, &c. &c.

#### *From the Missionaries in the Society Islands of the Pacific Ocean.*

*Huahine, September 18, 1818.*

We cheerfully embrace the earliest opportunity to express our grateful acknowledgements to your Society for the liberal grants of paper we have received, which have been appropriated to the printing of the Holy Scriptures; three thousand copies of the Gospel of St. Luke have been printed, and nearly all distributed among the natives. Copies, agreeably to your request, we have forwarded to you. We hope the period is not far distant, when the other Gospels and Acts of the Apostles will be also in the hands of the natives. Indeed they are already in a state of forwardness, and will, we suppose, be ready for the press (which we have removed from Eimeo to this Island,) before we can possibly receive more paper from England. We wish to print 10,000 copies of the Gospels and of the Acts of the Apostles; which, while we view the very great progress the natives make in learning, and their urgent desire to obtain and know the word of God, we expect will not supply their wants. Multitudes can now read, with ease, the Gospel of St. Luke; and their desire to teach others the word of God, seems to grow with their own knowledge.

. It is common to see those who have

been taught to read, sitting in circles in the cooling shade, or in their own houses, teaching those who know not. Not content merely with what they learn at school, they frequently sit in circles till midnight, teaching each other. In some of the islands, where a Missionary has never resided, the natives can read and write; and many have known how to teach their neighbours, before their names were ever enrolled in the school book.

We have often witnessed and deplored the condition of both American and English vessels that touch here; and should be glad, could we have a few English Testaments to supply such vessels.

*From the same.*

*Eimeo, Nov. 12, 1818.*

AFTER stating the extreme difficulties which Mr. Nott had experienced in acquiring the language of the islanders, and his competency as a translator, they observe—"300 copies of the Gospel of St. Luke fell to the share of this island; and, though we had neither title-page nor binding, but simply the sheets as they came from the press, as soon as it was known that we had them, Brother Henry's house was surrounded by a crowd, which we verily thought would have materially injured it. We wished the people to wait till we could get something to cover the books, lest they should soon be destroyed by being delivered in sheets. "No, no," said they, "let us have them in our hands."—The vessel being about to sail with the brethren to Leeward, Brother Henry told the natives, he would not distribute a single copy till it was gone.

"As soon as the vessel was outside the reef, the people assembled again, exclaiming, "The ship is gone, let us have our books." In the mean time, we requested the chief of every district, to give us a list of the names of those who could read, that, as our supply was inadequate, we might divide them in the most equitable manner. Having obtained this list, we distributed the copies accordingly; and gave them to each chief, to divide them in the best manner he could among the people. This pleased them much. Every district by this means received a few; and we are now happy to say, that there is scarcely one left unbound. Indeed it was remarkable with what diligence they got the skins of goats, dogs, &c. for the purpose of binding them themselves; and from the observation they had made of our work, they have bound them strongly and neatly. Never did we see such eagerness for the word of God! We have now more than 6000 readers, and the number will, probably, soon be doubled."

*From the Rev. Joseph Kam, Vice-President of the Amboyna Bible Society.*

*Amboyna, May 21, 1819.*

LAST month I received the first fruits of your labours for the good of this populous colony, six boxes with the New Testament in the Malay language. We are very desirous of receiving the Old Testament likewise, and I hope you will supply us with it; for to this day I do not possess a copy of it as my property.

In consequence of the dreadful circumstances which have lately taken place, our Society, as well as the work of God in general, has suffered very much in this colony; yet, through infinite mercy, we enjoy at present a comparatively better state of peace and quietness. By the arrival of the New Testaments we are also again able to open new subscriptions among our religious friends, assisted by our present excellent Governor Kruyhoff: he is very favourable to the propagation of religious knowledge among the natives of this colony, who manifest a great desire after the word of God in their own language.

The idea of our present Governor, as well as of many of our old members, is, that we should attach ourselves to the Auxiliary Society of Batavia, in order to facilitate our correspondence with the Parent Institution in London.

When I lately arrived at a large Negary, (village,) the name of which is Lileboi, north-west from Amboyna, upwards of 800 persons, in order to convince me of the reality of their faith in the only true and living God, brought all their idols before me, and acknowledged their foolishness. I advised them to pack them all up in a large box, (into which they formerly used to be put for their night's rest,) and to place a heavy load of stones upon them, and to drown them in the depth of the sea, in my presence. They all agreed to follow my advice: a boat was made ready for the purpose; and with a great shout they were carried out of the Negary, and launched into the bosom of the deep. After this business was over, we sang the first four verses of the cxxxvi. Psalm.—This is the fruit of the Gospel of Christ.

*Bibles for the Delaware Indians.*

THE importance of the following information will prove a sufficient apology for the space it occupies.

*Extract from a Letter of the Hon. E. Boudinot, President of the American Bible Society, dated Burlington, Feb. 24, 1819.*

Having suffered, during another

month, a pretty close confinement to my bed and room; by the will of God, I gratefully acknowledge undeserved mercy, in giving me the expectation of sitting up and looking a little about me. Indeed I should not have attempted to dictate this letter, had it not been for the receipt of one from a female correspondent, with an Indian name in the Delaware language, which has excited reflections, considerations, and conclusions that it is easier to conceive than to express. I know not what you or my beloved brethren in the Gospel cause may think of it, but I must confess myself both honoured and gratified by this extraordinary and worthy correspondent.

I enclose an exact copy of the letter, together with the 100 dollars.

DEAR SIR,

*Feb. 1st, 1819.*

My heart and eyes are gladdened with a sight long desired—a specimen of the *translation of the Scriptures* into the language of our western neighbours; and from the impulse of congenial feeling, *I send you congratulations.*

I rejoice with you;—with you, I raise my soul in grateful adoration to Him who claims “the heathen for his inheritance, and the uttermost parts of the earth for his possession!”

Emigrating early to the West, I formed a sort of acquaintance with several Indians; many of whom I respected as men of understanding: and I have often heard them lament the distressing situation of their country—the ungenerous avarice of the whites, and the ungovernable passions of their own people!

About the year 1800, in the month of June, near the middle of the day, as I sat at work in the airy parlour of L——, I commanded a view of the smooth green, shaded from the fervour of the sun by the depending boughs of two luxuriant weeping willows, which two years' care had brought to a state of perfection. The harmony of the scene so perfectly accorded with the feelings of my heart, that in that moment I experienced a tranquil delusive happiness. I ceased to think, that, in all the earth, there was a human being *less happy* than myself!

This mental rest was interrupted by the entrance of two strangers of uncommon interest in my feelings. The first was my old friend, the Delaware chief, the Great Bock-on-jai-hai-lus. I rose to meet him with cordial welcome. After shaking my hand, he said, “Le-na-pah-quay,” (a name given me by the Delaware Indians) “this is my friend King Ka-box-ki.” They took their seats, and informed me they called for

the purpose of taking dinner with me, having made the engagement with my husband in the city. They were on their return from seeing their great father, as they called the President.

King Ka-box-ki was mostly silent; when he spoke, it was in the Delaware tongue: he desired his friend to tell me he could not speak English. Bock-on-jai-hai-lus was more communicative; he informed me the President had said they must improve their ground—their young men must learn to plough—their young women must learn to spin. He seemed *dejected*, but *noble* and animated in his whole deportment. While we sat at the table, after the cloth was removed, and after some conversation, he said, “Le-na-pah-quay, we now go”—“And when shall I see you again?” said I. “*Me old*,” said he, “me soon *lie down*,” spreading his hand with a low horizontal motion; then raising his eyes to heaven, and extending his hand towards me, with devout expression, he added, (with an effusion of feeling)—I have never seen one more expressive—“but we shall meet with Jesus!” With sympathetic ardour and Christian love, I took his hand, inquiring with rapture, “Do you know Jesus?” He answered with firmness, “*Me know Jesus—me love Jesus!*” Then, rising from the table, we shook hands *solemnly*, saying “*Farewell!*”

“My eyes followed their venerable figures till the door closed from my view, for the last in *this world*, the great Bock-on-jai-hai-lus, and his friend King Ka-box-ki.

The interview, so truly sublime, interested me more tenderly in a *nation of strangers*, than I could have experienced from any other circumstance, and brought to my heart, with sweet conviction of its efficacy, the declaration, “In Christ Jesus there is neither male, nor female, Barbarian, Scythian, bond, nor free.”

Often has my heart reverted, with much tender recollection to *this scene!* Often in the sincerity of my soul, have I wished it might be in my power to contribute my *mite* towards some favourable prospect of their religious improvement; for I firmly believe they are vessels of mercy. And now, my dear Sir, that my faith may not be dead, “being alone,” I commit into your hand, as President of the American Bible Society, and the friend of humanity, one hundred dollars, for the department (particularly) of the Delaware *translation*.

With sentiments of high respect,

I am, dear Sir, your sister,

LE-NA-PAH-QUAY.

The Editors will feel obliged to Literary Gentlemen and Publishers, for the communication of Notices (Post paid) suited to this Department of the CONGREGATIONAL MAGAZINE.

## WORKS PREPARING FOR PUBLICATION.

In the Press, a new Edition of the Rev. John Howe's Tract, entitled, "Humble Requests to Conformists and Dissenters," touching their temper and behaviour towards each other, relative to their different forms of worship.

The Rev. James Townley has in the Press, an Introduction to the Literary and Ecclesiastical History of the Sacred Scriptures, in three vols. 8vo. with plates.

In the Press, Seasonable Advice to Youth on the Study of the Scriptures. By the Rev. F. A. Cox.

The History of the Rebellion in 1745, 6, including a variety of Interesting Anecdotes, by Chevalier Johnstone, Aid-de-Camp to Prince Edward, is preparing for publication, from the manuscript originally deposited in the Scots' College at Paris.

Preparing for the Press, a Grammar of the Arabic Language; by James Grey Jackson, Professor of Arabic, late British Consul at Santa Cruz, in South Barbary.

The Rev. Dr. Lant Carpenter has in the Press, Principles of Education, Intellectual, Moral, and Physical, in one 8vo. vol.

Speedily will be published, The Political and Literary Life of Augustus Von Kotzebue, translated from the German.

The Rev. Dr. Evans, of Islington, has on the eve of publication a posthumous work, entitled *The Welsh Nonconformist Memorial, or CAMBRO-BRITISH BIOGRAPHY*, containing sketches of Vavasor, Powell, and other founders of the Dissenting Interest in Wales, with an Essay on Druidism, and an Account of the Introduction of the Gospel into Britain, by the late Rev. William Richards, L. L. D. of Lyra.

## WORKS RECENTLY PUBLISHED.

Deity and Humanity united; or the Attributes of both natures ascribed to Jesus Christ in the Sacred Writings: a Sermon, preached at Leeds, Feb. 6, 1820, containing some remarks on a Discourse lately published, entitled, Omnisience the Attribute of the Father only; by Thomas Scott; price 1s.

Discourses delivered at the Ordination of the Rev. John Addison Coombs, as Pastor over the Congregational Church of Christ, assembling in Chapel-street, Salford, viz. Introductory Discourse, by the Rev. Joseph Fletcher, A. M. of Blackburn; Charge by the Rev. Robert Wister, D. D. of London; and Sermon to the people by the Rev. Thomas Raffles, A. M. of Liverpool; 2s. 6d.

An Historical Research concerning the most ancient Congregational Church in England, shewing the claim of the Church worshipping in Union-street, Southwark, to that distinction; by B. Hanbury.

Memoirs of Mrs. Joanna Turner, late of Bristol; with a Recommendatory Preface by the Rev. Dr. Bogue; 12mo. 4s.

A new Edition of Burnham's Pious Memoirs, with additions by the Rev. G. Burder; 8vo. 10s. 6d. boards.

The Fall of Jerusalem, a Dramatic Poem; by H. H. Milman, A. M. 8vo. 8s. 6d. bds.

The Life of Wesley, and the Rise and Progress of Methodism; by Robert Southey, Esq. 2 vols. 8vo. £1. 8s. boards.

The Principles of Political Economy considered with a view to their Practical Application; by T. R. Malthus, A. M. 8vo. 15s.

Travels in various Countries of the East; being a Continuation of Memoirs relating to European and Asiatic Turkey, &c. Edited by Robert Walpole, A. M. 4to. with plates, £3. 3s. boards.

Elementa Linguae Graecae; novis, plerumque, regulis Tradita; brevitate sua memoriae facilitibus. Studio Jacobi Moor, L. L. D. Partem posteriorem, notisque adjecto G. Neilson, S. T. D. &c. Heb. et Gr. Prof. 8vo. 5s. 6d. boards.

Prayers for the Use of Families; by Rev. William Jay, 8vo. 9s.

A new Edition of the Rev. Ralph Erskine's works, in 10 vols. 8vo. £4. boards.

The Mystery of Godliness Vindicated; a Sermon preached before the Ministers of the Congregational Denomination of the county of Dorset, at Charnouth, Sept. 29, 1820; by Richard Keynes, Blandford. Second Edition, price 1s.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have this month been received from the Rev. G. Payne—H. F. Burder—Morison—Tyerman—Scales—A. Waugh, jun.—Churchill—Harper—Scott—Ritchie.

Also from Maclure—J. Roby—Burrell—J. S. B.—Horatio—Non-con, Colchester—W.—L. L.—Aluredus—B. F.—Q. Z.—Theologus—Ellerby—Z. Z. J. C. W. H.—x is informed we know of no memoir of the individual to whom he alludes: we should be happy to publish one, if he could procure the requisite information, or direct us to the best channels.—The communication of the Rev. Mr. T. of R. was duly received.

*Erratum* in our last.—Page 204, col. 1. line 8 from bottom, for *strait*, read *straight*.